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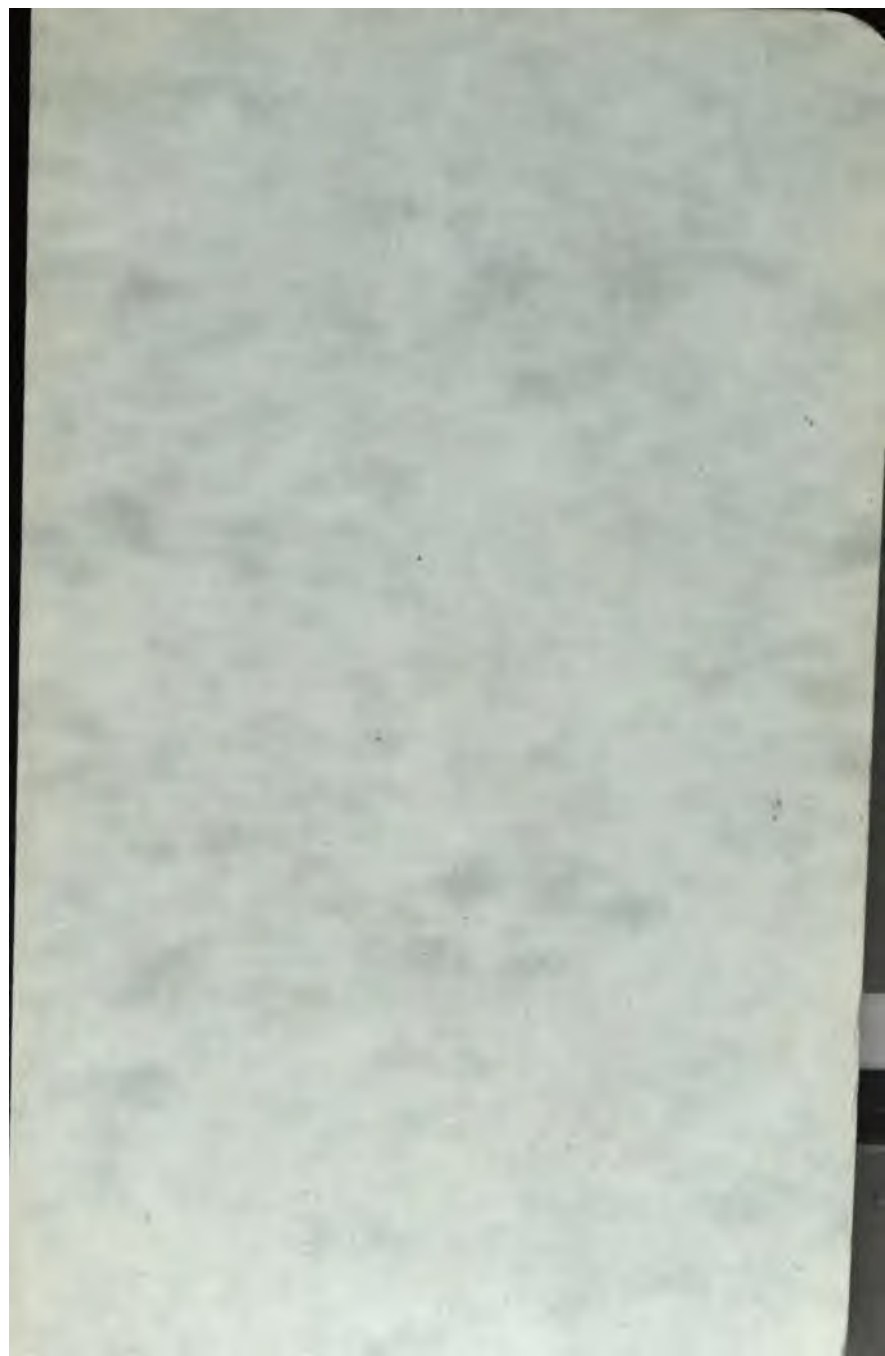
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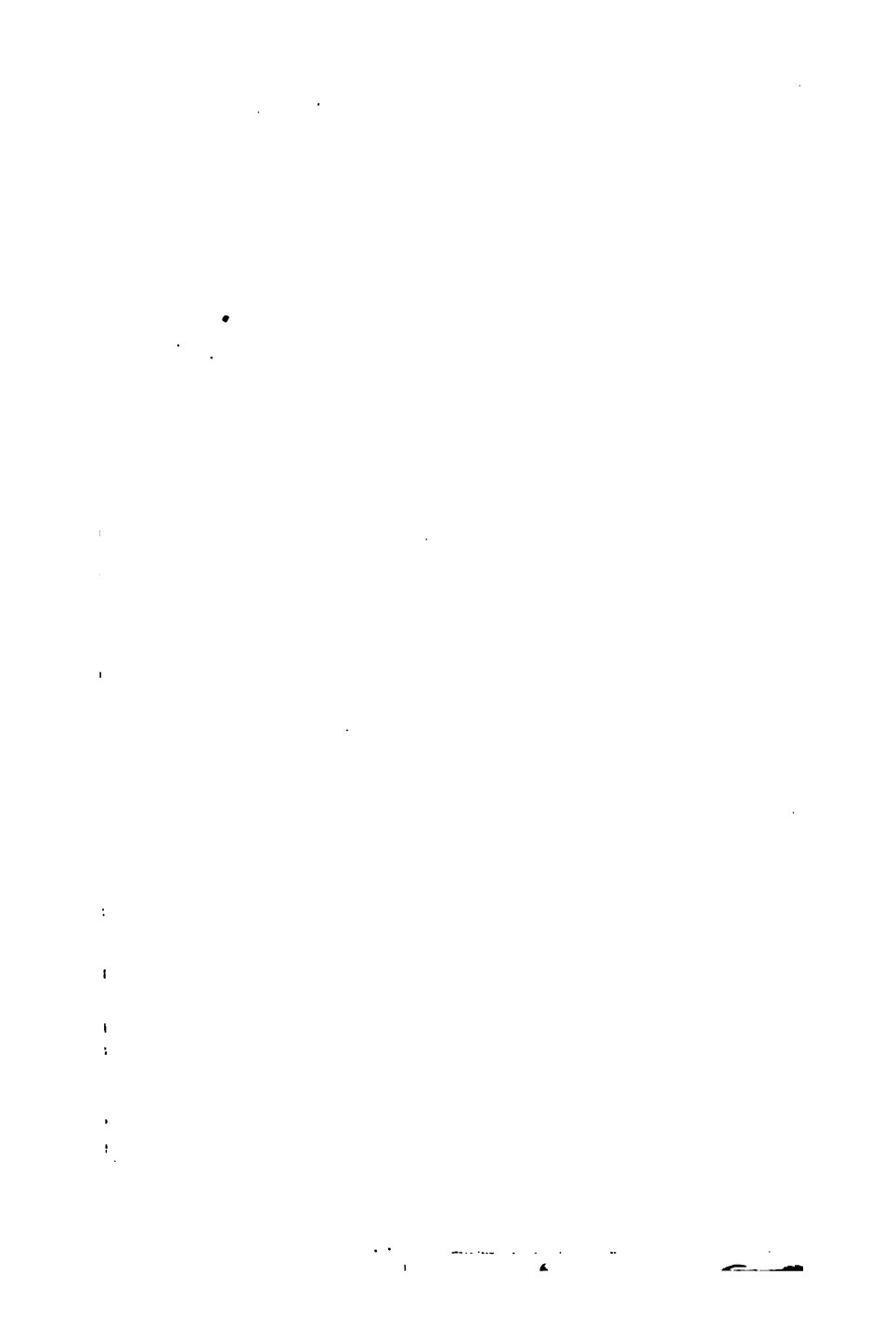
YÜN-NAN PROVINCES.

BY

G. W. CLARK.

1894.

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THE PROVINCE OF YÜN-NAN.

PAST, PRESENT, AND FUTURE.

IN the following lines I shall endeavour to confine myself to the above subject ; and the information which I have collected from various Native sources, and by personal observation, during more than three years residence in the province, may prove interesting at this time, when the British forces in Burmah are approaching so close up to the frontiers of this great province.

There is not the least doubt, according to the Native author to which I am much indebted for a great deal of my information, that this province formed the basis of the present Empire. He says that in the far past a family of Indians came from Mo-chie-kuoh in India and entered this province. The father of this house was Prince Ah-yu, who had one son, named Ti-mong. Whether Ah-yu came with his son is not certain, but probably he

did, in order to assist his son to settle. The spot where they resided is not known. In course of time he had a family of nine sons. The second son was the ancestor of the Tufan, or Thibetans, the third son the ancestor of the Han-ren or Chinese. The seventh, the ancestor of Chiao-ci-kuoh, or Annamites; the other sons became founders of other less important peoples. After a long period, records begin to appear in ancient Chinese history concerning the province. It first appears under the name of Shan-tsan, during the Chou dynasty from B.C. 1122 to 225. The accounts of its rulers during this period are extinct; only the name is known. It was next known as "Peh-ai;" the first Prince being one of the ancient Hindu descendants. He lived at Peh-ai, but its name was altered by the Emperor Hsien-long in A.D. 1756 to Hong-ai. It is situated on the main road between Yün-nan-fu and Ta-li-fu, two days before reaching the last city. It is now a small village, lying in a large valley. Then followed the Kingdom of "Kwen-mi." Very little is known of its records. Towards the beginning of the Christian era an Emperor or Prince of Tsu sent an officer named Cwang-chiao to Yün-nan, and he conquered some portion of it, and called it Tien. It is known now by the name of Tien. Cwang-chiao was made its first governor. The extent of this new régime and its duration and events are not recorded. About A.D. 20, a certain Prince named Changchan became such a devoted Buddhist that he neglected his offices of a ruler; he thus lost

control over most of his people, who invited a member of the Peh-ai house to rule them. Then followed the Kingdom of "Peh-tsi" which was founded by Prince Ken-ko. The Emperor Wu-ti recognised him as Prince of Peh-tsi. He first lived at Peh-ai, but afterwards removed to Chen-kiang-fu. The religion of the people was Buddhism, introduced by some of the early Hindu Princes. It is probable that the embassy sent by the Emperor Ming-ti to enquire about the Western sage did not enter India, as is generally believed, but obtained the information they were seeking from some of the ancient Yün-nanese Buddhists.

The famous Marquis Cu-ko visited the province in A.D. 225 and restored order in many districts. When he arrived at Hong-ai he met a man named Long-in, of the fifteenth generation of Prince Ken-ko; he changed his name to Chang, and installed him as Prince of Chien-ming Kingdom. Marquis Cu-ko has left many reminiscences of his sojourn in this province, which will be mentioned in their proper place further on. I will just mention a mode of carrying he introduced for his refractory coolies, which is only used in this part of China. He was much troubled by his coolies running away, so he made a yoke to to which he attached a head-band, so that, when carrying, the weight comes upon the shoulders and head, and so makes it impossible to turn the head without turning the whole body to look round. About the time of Long-in, Marquis Cu-ko set up an iron column

in Mi-tu, 30 *li* from Hong-ai; whether it was to commemorate the Prince's installation or his visit to this province is not plain. It is probable that this pillar was destroyed from some cause, because Prince Shī-long in A.D. 870 cast another one. This column is preserved in the Tieh-cu-miao in the above village. A resident of Mi-tu tells me that this column is about eight feet high and two feet in circumference. The Mahometan leader Tu-wen-hsiu proposed to demolish it—he had it thrown down—but from some cause he did not do so.

From some time after A.D. 230 till 731 the Western part of the province was governed by six Princes. The section governed under the Princedoms was from east to west 4,000 *li*, from north to south 2,900 *li*. The Emperor Kai-pao in A.D. 978 fixed the Upper Yang-tsi to be the northern frontier. The *li*, in those days was doubtless less than the present, or else a good part of Kwei-cheo, Kwang-si and Si-c'wan was included. The latter appears to have been so, because of the Emperor deciding the boundary. The present area is 107,969 square miles.

The form of government seems to have been in an advanced state for that time. There were eight chief ministers to govern civil and military affairs; nine executive officers; a president over the mandarins, an officer for the census, military instructors, judges, commissioner of public works, and of the board of trade, three officers over the government granaries, a superintendent for government horses, and one for cattle; a commander-in-

chief, and a commissariat officer. There were eight prefects—Fen-ci-cheos. There were two brigadier-generals and thirty-five military officers stationed in various parts of the province; most of these officers were placed east of Ta-li-fu. Valiant deeds were rewarded by promotion and presents.

From A.D. 649 to 1647 there is a very correct record of events under the rule of the Southern Princes. In A.D. 649 Prince Si-lu, a descendant of the Hindu Princes, established the Ta-mong dynasty; there were thirteen rulers, and the time embraced by their rule was 255 years. The last of this house was a little boy, who was killed by the intrigues of an ambitious Minister named Chen-mai. The six Princes ruled until A.D. 731 in their own district, but the Mong Princes were the chief. In A.D. 729 Prince Pi-lo-ko came to the throne, and he was not pleased that there should be five Princes besides himself, so he became possessed with the desire to murder them, and became supreme ruler in Yün-nan. His plan was this: he invited the five Princes and their sons to meet him in his palace at Mong-hwa, and join in a celebration of worshipping their ancient Hindu ancestors; those who should refuse he threatened to punish with death. Shi-shan, the beautiful and intelligent wife of Prince Ti-tsen, of Ten-c'wan-cheo, surmised that there was mischief in the invitation, so she prevailed upon her husband to wear an iron bracelet. Prince Pi-lo-ko prepared a pavilion of some height, made of pitch pine, for the place of

sacrifice. The guests assembled on the 24th of the 6th moon. After feasting he made them drunk with wine, then he set soldiers round about to prevent anyone from escaping, and afterwards set fire to the building and all perished. He then sent word to the wives of the Princes concerning the calamity and requested them to take away their remains. Perhaps Shi-shan was the only person who recognised any of the charred remains, and this she was enabled to do by the iron bracelet upon her husband's arm-bone. Lo-ko wished to take her for a concubine; to this end he sent soldiers to take her; they besieged her city, and she held out for some time, but at last the provisions failed. She gathered her people and said, "Can I forget my husband's cruel death? No, never." Rather than allow herself to be taken she took her own life on the 23rd day of the 7th moon. Both these events are commemorated by a little feast; on the first date every year the people of Ta-li prefecture hold a feast which they call the Ho-pah-chieh. At night-time the farmers especially run round the hedges of their fields with pine torches, and in some villages make a large bonfire. The second event is celebrated by many villages along the lake shore.

The Chinese Imperial Government does not seem to have wielded much power either in this province or in Si-c'wan until the twelfth century, beyond a military demonstration at times, in which they were mostly defeated, and afterwards sought to keep up their prestige by giving presents and patronage to the Native

Princes. Some of the Tang Emperors were sorely humbled by several of these Yün-nan Princes and their hardy soldiers. Prince Ko-lo-fung, in A.D. 751, was much vexed because the Emperor Tien-pao would not remove and punish two Chinese officers in the province, who by their oppressive squeezing were causing the people to revolt. Lo-ko sent General Wang and some troops against these men, who at first resisted, but were afterwards routed; and one poisoned himself. This was the beginning of vexations on both sides, and the result was that the Emperor sent 80,000 troops against him the next year. Prince Lo-ko became alarmed at the presence of so large an army; he sent to sue with the Chinese generals, but they scorned his pleas; so he was compelled to fight. A great battle was fought at the Hsia-kwan, and the Imperialists were routed; they estimated their loss at 60,000 men. The Prince built a Myriad Tomb, which still can be seen at the Hsia-kwan. It is known locally as the "T'ang Wang-yen-fen."

As the Emperor T'ien-pao could not subdue the Prince, he sent, in the first moon of the year 753, an official with a costly present to buy him over to obedience. Two years later His Majesty sent another large army to subjugate Yün-nan. Prince Ko-lo and his generals met them and nearly annihilated them. The Chinese historian says that the Imperial loss of troops under this Prince amounted to 200,000 men. He threw off the Tang yoke and set up an immense tablet to commemorate

the event: this is now to be seen upon the roadside from the Hsia-kwan to Ta-li-fu. It has fallen upon its side; and is about 14 feet in length, 8 feet high, and 2 feet thick.

Prince Shi-long, in A.D. 860, took the title of Emperor, and those who followed him used the same title. This assumption of the Imperial title was a cause of displeasure to the Emperor of China, who found in Shi-long a terrible foe when attacked.

The Ta Chang-ho dynasty was established by the usurper Chen-mai in the 11th moon of A.D. 903; he and his sons held sway for a period of 26 years. The last ruler was murdered by Governor Yang.

The Ta-t'ien dynasty: Governor Yang set upon the throne an officer named Chao-shan, in A.D. 930. After a time Chao-shan treated Governor Yang very coolly; so Governor Yang consulted together with some officials; and, in A.D. 930, Chao-shan was killed by some foul means, after having ruled ten months.

The Ta-ih dynasty: Governor Yang and others appointed Officer Yang-can to rule. He began his administration in A.D. 930. He was a most reckless and licentious man, and by his conduct he alienated both his officers and people. Matters became so unbearable that Governor Twan of Tong-hai-hsien, in A.D. 938, came with troops to chastise him. Yang-kan opposed him, but very soon fled; and Governor Twan took Ta-li-fu. He was a man of much ability and was well received; and thus he took the Government and called his rule the Ta-li dynasty.

The Ta-li dynasties consisted of the former and later Ta-li; twenty-two members ruled for a period of 315 years. The rule of the Native Princes came to an end in the twelfth moon of A.D. 1252 by the capture of Ta-li-fu by Prince Hu-pi-lie, who afterwards was Emperor Chang Tong, the first Emperor of the Uien dynasty. From this date, the Mongol Emperor of the Uien dynasty undertook the rule of the province. The Mongols appointed the members of the Twan family to the office of Tsong-kwan or General Mandarins. There is a large Mongol grave of the men who fell in taking Ta-li; it is situated in rear of the single Pagoda on the west of the city.

Twan-shī was the first Governor under the new régime; he took office in A.D. 1262. Kublai Khan overthrew the Song dynasty in the second moon of A.D. 1259, being the seventeenth year of his Mongol rule. From this time Yün-nan became annexed to the Chinese Empire. Twelve members of the Twan family governed 122 years. This house governed the affairs of the province for 437 years. At the close of the Ming dynasty the province came, without much trouble, under the Tsing dynasty in A.D. 1618.

I shall now mention a few objects of interest, most of which are still remaining and which may be verified by future travellers. In A.D. 1383, Governor Twang-shī-ping made a treaty with the chiefs of the thirty-seven Man-tsī tribes dwelling in the south-east section of the province, and as a testimony of this act he erected a tablet 15 *li* to the north of Tsu-chin-

fu. Marquis Cu-ko, in A.D. 225 (or a little later), erected a tablet concerning the Man-tsī clans, with this inscription, "When this tablet falls the Man-tsī will be slaves to the Chinese." He set it up in the village of Cu-han-in, which is situated 2 *li* east of Yün-nan-fu. About half-way between Sen-chi-ping and T'an-t'eo, on the road from Yün-nan-fu to Sui-fu, in Sī-c'wan, in the face of the rock, on the left bank of the river, there are several coffins placed in a fissure, said to have been put there by Marquis Cu-ko, when he subdued the Phe-tsī. Upon the hill in Yün-nan-fu there is a temple to the memory of Marquis Cu-ko. The first walls of Yün-nan-fu were built by Fong-cia-ih, the brother of Prince Ko-lo-fong, in A.D. 765; these walls stood till A.D. 1383, when the present walls were built. The wall is twenty-nine feet two inches high, and nine *li* and a third in compass; there are six gates to the city. This wall is the most substantial and well kept of all the city walls that I have seen. The site which the Fan-tai's Yamên occupies is believed to be the position of the Palace of the Mongol Prince Ran-tsi-ma. He held the office as Prince of Yün-nan for many years during the close of the Uien dynasty. He was a most crafty and cunning man. The Emperor Hong-wu, in A.D. 1373, sent two high officials to him to ask him to give up his seal and official papers, as a sign of submission to the new dynasty. The Prince refused and murdered the two officers.

The Emperor Hong-wu, in A.D. 1382, sent an army of 30,000 troops under Marquis Fu-

yu-teh, and others, to subdue Yün-nan. When the Mongol Prince heard of this he raised a large force and placed them under General Ta-li-ma, to resist the Imperialists; but they were defeated. When he heard of this he knew that Yün-nan-fu would soon be taken; he fled with his harem for Chien-ning-chou. When he arrived on the lake shore, about 30 *li* from Yün-nan-fu, he killed his women by poisoning, and then poisoned himself; but it did not prove effectual, so he threw himself into the lake and drowned himself. The old men of the Tsin-erh mountain covered his body and buried it near the Miao-in (temple), which is situated 30 *li* west of the capital. The valley to the west of Yün-nan-fu is bounded by mountains; the two notable ones are situated on the east and west positions. The one on the east is called the "Kin-ma," or "gold horse;" the other on the west is called "Pi-chi," or "jade fowl." The first halting-place on the main west road is called Pi-chi-kwan. There is a legend connected with these names; it is to this effect. Early in the Chou dynasty, B.C. 1122-867, a Hindu Prince, Ah-yu, and his three sons lived near this district. Ah-yu had a very beautiful light chestnut-coloured horse, which his three sons coveted. To settle their constant bickerings he adopted the following plan: he let the horse loose and promised to give it to whoever caught it. His third son Si-ten obtained the prize and called the spot, "the gold horse mountain." Two large *pai-fang*, i.e., memorial arches, were

built in 1884, situated on the main street of the suburb of the south gate ; they are called the "Kin-mah" and "Pi-chi."

One day Fu-pan and Uien-teh, two sons, were walking about the mountain, when they saw a bird which was unknown to the farmers, but which they recognised as a Pi-chi, or "jade fowl;" hence the name of the west mountain. Prince Ah-in returned home, and after a time he sent his brother-in-law with soldiers to escort his three sons to India. When they arrived at Yong-ch'ang-fu, the natives refused to allow them to journey eastward, so they had to return to India, and the three sons died near Yün-nan-fu ; Prince Ah-yu created Fu-pang god of the Pi-chi-shan, Uien-teh god of the Wie-teo-shan, and Ci-teh god of the Kin-ma-shan. Emperor Swien-ti, in A.D. 73, hearing of this legend, sent an officer to sacrifice to these gods, but for some reason he could not reach the spot, so he offered the sacrifice somewhere in Si-c'wan towards these mountains, and returned.

In the "Shan-hai-kin," or "The Mountain and Sea Classic," accredited to have been written by Ta-yu, about B.C. 2200, he gives the description of places he visited ; on the whole a ridiculous journal. There are several mentions of Yün-nan mountains in it, so we may infer that he travelled in this province ; if so, this may account for a tablet written in most ancient characters which no ordinary literary man can decipher. This tablet is called the Yu-wang-pie, or Prince Yu's tablet. It is in the Fa-hwa temple

in the An-lin-cheo. A copy of it can still be seen near the single pagoda at Ta-li-fu. About A.D. 1530, Mr. Yang, a Royal Academician, our historian, obtained a rubbing of the original and had a facsimile cut. The tablet is about 8 feet high, and 4 feet wide; all the characters, which are about 4 inches square, are in good preservation, except four in the south corner near the ground. The local name is the Ku-lo-pie. About ten years ago it stood under the middle arch of a *pai-fang* close by; at that time the water in the lake rose very high and flooded the fields near the lake shore; after consulting fortune-tellers it was said that the position of this tablet was the cause, so it was removed to its present place.

There are about forty places where salt is produced in greater or lesser quantities. The most productive are the Heh and Peh-ien wells in the Tsu-hsiong-fu prefecture. The traveller between Yün-nan-fu and Lufung-hsien will meet hundreds of horses carrying salt to the capital. These wells were discovered about one thousand years ago. One day a young girl missed a sheep; and after seeking it, she found it in a pit with some water at the bottom; this water was found to be salt. This well was worked, and was called the "sheep well," and afterwards the name was changed to the "white well." The origin of the name "black well" is, that its whereabouts was discovered by a black ox licking the ground because of its saltiness. They have to use wood to boil the brine down, not as in many parts of Si-c'wan, where they use gas

coming out of gas wells. From observations upon six journeys between these two cities, I have made a rough estimate that from six to eight thousand tons of salt is taken to Yün-nan-fu, during a year. The road is being re-made and repaired between these two cities, most of the expense is met by a levy of six cash upon every horse at Tu-feng-hsien, going to the wells, and six cash at An-lin-cheo, upon their return.

An earth charm was set up in Hong-ai about the seventh century; it is a large stone with ancient characters in red. The people were forbidden to defile it. After a long period it was removed and placed 3 *li* west of Yün-nan-hsien. Five *li* north-west of the Hsia-kwan, at the foot of the mountain, are two great stones which nearly touch, so as to form a bridge; it is called the Tien-sen Bridge, or "Heavenly Bridge." Above it, toward the north, is a large fissure in the mountain, through which the heavens can be seen. In the rainy season a beautiful cascade is formed through this ravine passing under the bridge. A short distance from the Hsia-kwan, on the Yong-chang-fu road, you have to pass through a massive stone doorway. At some time an immense boulder rolled down from the mountain and lodged at the base, so that a stream washed one side, and this impeded the road. As the people had no means of removing it, they pierced a door through it. It was at this place that Marquis Cu-ko captured the noted rebel Mong-kwoh.

Twenty *li* north of Mong-hwa-ting, on the roadside, is to be seen a large stone called the

"Ming-shih." The story connected with it is, that one day a man named Shī-lu-lo took his sword and said to those around him, "If I am to be a Prince I can cut this stone." He struck it and made an incision about three inches deep (perhaps in a fissure); the cut is still to be seen. He performed this feat about A.D. 640, and became the founder of the Ta-mong dynasty in A.D. 649. There are some noted Taoist temples upon the Wie-poo mountain near this city; a great number of Ku-tsung and Thibetan pilgrims visit them to burn incense. Near Kintong-t'ing an iron chain bridge is thrown across the Pa-pien river; the first bridge was built in A.D. 50; it consists of iron chains stretched across and planks put upon them.

Prince Mo-swin, in A.D. 785, divided the province into nine counties. He made a bridge across the Upper Yangtze, and set up a brass column to mark the boundary of his territory as far as Thibet. The place of these boundaries is 430 *li* north of Li-kiang-fu. About thirty *li* east of Ten-c'wan-cheo is a very large cave, in which Marquis Cu-ko once captured the rebel Mong-kwoh. The local name of this cave is Hao-cu-tong. Marquis Cu-ko's camp ground at Yong-chang-fu is still to be seen. It is a raised plot of ground five *li* south of the city. He levelled the tip of the Kin-long mountain because its formation predicted, according to his idea, the birth of a Prince.

Near Nan-an-cheo is an immense boulder, called the Ling-shih. It is about 100 feet high; the natives of the place ascend to the top

once a year and stick a piece of gold foil on the top and pray. Prince Mo-swin, in A.D. 780, made it one of the revered places in his province. In the neighbourhood of Ah-mi-cheo are some fire wells, and also a cave which during the strong windy season produces a loud noise. There is a very fine cave, within three minutes' walk of the mid-day halt, at Tsin-hwa-tong, which is between Yün-nan-ih and Hong-ai. The grand entrance has many inscriptions cut in the face of the rock. Within are two immense domes, and many passages. During the rainy season there are about 4 feet of water in it. I was surprised to find a quantity of human bones in the mud. Upon searching I found small coffins in crevices; when the water rises the coffins and straw mats are dislodged and the bones become scattered.

In the preceding sections I have given a short sketch of the past of Yün-nan, and now I shall endeavour to make a few remarks upon present Yün-nan. Under the term "present," I shall include the last fifty years. Previous to this time a good amount of prosperity was enjoyed by its people, resulting from the cotton trade, and from mining. Very little cotton was conveyed by sea from Burmah to China; the means of transport from Mandalay and other places was through this province. There must have been a few millions of bales passing through every year. Most of what arrived at the Hsia-kwan passed through Ta-li-fu for Si-c'wan. Of that which passed through Si-mao some went to Peh-seh, in Kwang-

si, for that province and Kwangtung; much found its way to Yün-nan-fu for Si-c'wan and Kwei-chow. Besides cotton, the jade-stone was worked up into ornaments in the province or passed through it for Kwangtung province. Through the British taking lower Burma it gradually turned the tide of trade from Yün-nan, because the steamers took cotton and other goods to Canton and other places; and now there is little trade through the province from Burma. I have seen cotton which had been sent from Canton to Yün-nan-fu much quicker and a little cheaper than that brought by the usual caravan. The average time for a caravan from the capital to Mandalay, Maulmain, or Rangoon and back, is about four and half months; whereas cotton can be brought from Rangoon to Canton and then sent by boat to Peh-seh, and from there by horse to Yün-nan-fu, in two months. Many Yün-nan business men have told me with suppressed vexation, "Ah! before you Foreigners put steamers on the Burma trade, we had the chance of making plenty of money, but now it is hard to get a living." I replied: "The race-course for wealth is open to all, but only the fittest horses come in first."

The province of Yün-nan is proverbial for its rich mines. My Nanking teacher, about eight years ago, was the first Native to inform me of the rich gold and silver mines there, and also told me the reason, with a great sigh. He said that formerly a god of riches lived in Nanking, and whenever he took his walks

abroad the people found precious metal in his track; under the footprint of the left foot was found gold, and under the right silver. Ah! then the people of Nanking were exceedingly rich. I asked: "Why has not this state of prosperity been continued?" The old man replied with a sigh, "Ah, *sien-sen*, the god got vexed and the gold and silver flew away to Yün-nan." This is, as usual, conclusive to the Native logical mind, but not satisfactory to the daft Foreigner. You cannot be long in the province before hearing a Native boast of the mineral products of the "wu-pao," or five precious metals—gold, silver, copper, iron, and lead. These metals abound, and doubtless others also; but from the present government system of working these mines, they are not very profitable to the Emperor. As might be expected, in this enchanted province, the Foreigner, with his wonderful eyes, is supposed to be able to see through the crust of the earth the whereabouts of these metals. Last year when returning with my wife to Ta-li from Yün-nan-fu, an old man at one of our resting-places waited for an opportunity to speak to me alone. He politely saluted me, saying, "I have heard that you Foreigners can see three feet into the earth, and you know where the precious metals are; if you come with me I will show you a good place." I replied, "For a Foreigner to see three feet into the earth is a small matter; we can see more than one hundred." The old man surprisingly ejaculated, "Ah! *mo-mo*;" he asked "but how?" I replied, "If you dig a

hole one hundred feet deep, you or anyone else can see into the earth that depth." This repeated idea so often asked by the learned and unlearned makes one feel like an American squatter who pitched his shanty by the side of a hill; upon the hillside was a path, and at times a cow slid down the side and through the roof of his shanty; this occurred so frequently that at last he exclaimed, "Well this is monotonous." This is how one feels with this idea, that it needs to be sarcastically reproved. There is no doubt that previous to the late Mahometan rebellion great quantities of metal were produced, but as no proper official report on the mines can be obtained to form an estimate, we must be content with the Native general report "that every year millions of catties were sent out of the province." The past and present imbecile system of working the mines is a disgrace to the Government in this day of mining operations. The Chinese cannot do the work properly and they do not want the Foreigner to help; if he were allowed it could be made a profitable thing for all concerned. The Natives have been bred, born, and exist in speculation, so that they cannot but believe that Foreigners would just do the same. Those who are engaged in Government mining are not ashamed to admit that only about three to five-tenths of the copper reach the destined governmental use; others who manage private mines feather their nest before their masters. The experience of the past shows that any great undertaking left wholly to

Native management fails, or produces very little profit ; whereas, if the same were entrusted to Foreigners, good salaries could be paid to Foreign officers and large profits handed over to the Imperial Government.

The method of working these mines is very primitive and wasteful. The presence of foul air or water baffles the miner, and the working is abandoned ; and the reason assigned is that it is " Heaven's decree." This, as usual, is a blessed solution our friends have of the preventable effects of famines, floods, rebellions, and misappropriation of public funds.

If the Chinese Government only properly worked the mines in Yün-nan, the Imperial coffers would soon be replenished ; but the fact is that speculation and its natural effects upon inferiors, and also avarice on the part of the labouring class, render mining upon a large and profitable scale dangerous to a peaceful administration. The cause and effect of the late Mahometan rebellion are still fresh in the minds of the rulers. Those who wish full information upon this subject cannot do better than consult Mr. Rocher's able work on Yün-nan.

I shall confine my remarks upon this point to information gathered from those now working mines in this section of the province. The best copper mines are the Longpao-shan, at Wie-shi, Paoping-shan, Yong-peh-ting, the Ling-tai-shan, Yong-ch'ang-fu. There is also a very fair yielding mine at Ping-c'wan-cheo. Those at Lang-k'ong-hsien and Ten-c'wan-cheo are about worked out, or fail to yield be-

cause of the want of proper appliances. There is a very good gold mine in the Hwang-kong-shan of Chao-cheo. A good deal of gold was got out of it about fifteen years ago, but for certain reasons—perhaps because of attracting too many Szechuen coolies and disbanded soldiery to the neighbourhood—it was closed about ten years ago by order of the Viceroy, because the inhabitants refused to have their precious metal taken away, and also because the dragon's pulse was becoming affected and their land became subject to floods. There is also a good silver mine in the Peh-lin-shan of Yong-peh-ting. This mine yields very rich silver ore—containing gold. The ore is not so rich as formerly; from 3,000 catties of ore they obtain 30 ounces of silver. By means of surplus they obtain twenty per cent. of gold from the silver. The mine managers pay ten per cent. taxes to a Mandarin appointed at the mine.

In working the copper mines eighty per cent. of the pure copper is *kwie-kwan*, that is, it is the Emperor's; and twenty per cent. for *tai-ki*, i.e., the managers. The Government fixes its price of purchase, which is Tls. 7 per hundred catties. That which belongs to the managers they can sell privately at from Tls. 14 to 18 per hundred catties; so there is every inducement all round to sell privately. They smelt 3,000 catties of ore at a time, and this yields about 900 catties on the average. The miners get 1,500 cash and the carriers 1,200 cash a month and their food. Where there is a good yield it is a paying concern, but where

the ore is inferior and scarce it is unprofitable. A friend of mine has lately lost Tls. 1,600 owing to the above causes. They do not blast the rocks, nor have they proper pumps, and often they have to stop working from what would prove a trivial reason to Foreign miners. I have often had men come and converse with me about how to get over difficulties of water and foul air. One can only tell them of our Foreign method and advise them to try and use some simple method. As soon as labour and money are involved to increase their wealth they become afraid and are possessed of that sublime suavity, and reply: "We have no money to speculate; you Foreigners have money and machinery; you should come and help us." I ask: "But who will pay the bill?" My friends say: "Oh, that could be arranged." "Yes, of course, you would like Foreigners to give you bird's-nest soup, and in return they would have to eat rice gruel." There is a vibration toward using Foreign machinery, which, even if under third-class management, will prove a great advance upon the present system. In April two Cantonese in connection with Government mining, whose head office they say is in Shanghai, visited some mines and examined the defects of the present working, took away some samples of ore and promised to bring some suitable machinery next year. It remains to be seen if the promise will be fulfilled, and the success of the operation.

As far as I can learn there are no strictly Government worked mines. The system upon

which the mines are worked is this. If a private individual has capital and intelligence to work a mine, he must make an application to the Viceroy for this purpose. Whatever metal he gets out the Government exercises the monopoly to purchase eighty per cent. at Tls. 7 or 8 per hundred catties, and to receive ten per cent. of the silver. If a man has no capital to open a mine, but has experience and influence, he can make an application to the Viceroy for a grant of money for this purpose. If the money is granted the borrower has to repay the Government with copper at the above price; after the principal is refunded he can supply the Government as a private capitalist. If he should be unsuccessful he has to pay back the money in full. Last year the Viceroy permitted the re-opening of mines in the west of the province. A Mr. Yang, of Ho-chin-cheo, a man of some ability, undertook the work; he refused to accept a Government grant in case of failure, preferring to use his own money. From what I can gather he is paying his expenses, with not a great profit.

One might be led to think that copper and iron utensils are cheap in this province, but to my mind such is not the case. Copper wash-hand basins, kettles and other things are sold from thirty to forty cash an ounce, and iron nails at two hundred cash a pound. If through the Government monopoly the coppersmith has to buy at fifteen cash an ounce, reckoning for his labour and profit, he cannot afford to sell much under thirty cash his manufactured articles. If we trace the cost of the

copper as it travels to, say, Shanghai or Peking, it must cost the Government at least Tls. 7 per hundred catties for carriage. Should it be offered for sale privately it must render copper utensils very dear in these places; or if it is made into cash, the Government must lose a great deal of money. One can usually buy one thousand good cash for six mace, and a thousand cash should weigh at least six pounds; thus the metal costs one mace a pound to the purchasers; whereas it costs the Government about two mace. It is doubtless because of the high price of metal that brassworkers on the seaboard and other provinces buy up the beautiful Kan-ch'i cash for a mace a pound and melt them up for pipes, wash-hand basins, incense vases and idols. The quantity of cash thus used throughout the Empire yearly must be very great; so if the Government will not supply the demand by the crude metal, it has to do so in the manufactured state as cash. This is a subject deserving the attention of some Mandarin.

It may be that through the spoliation of good cash spurious and base cash is made, and obtains circulation. In the province of Yünnan, but especially in Kwei-chow, Kwang-si, in some parts of Szechuen, and in other provinces, there are hundreds of thousands of taels worth of property invested in this rubbish of cash. When it is forbidden to be used, then a check is put on the circulation and it is taken somewhere else. Previous to Governor Tsen-yu-ying coming to Kwei-yang-fu abominable

base cash, made of refuse brass and iron, was used. A tael of silver would purchase say 1,300 good cash, 3,000 base brass cash, or 4,500 iron cash. Only a Chinaman is happy in handling cash; among the good cash he inserts base cash; then iron cash is mixed with the small cash; and this state of things was a great annoyance. Goods purchased by any kind of cash were reckoned according to the price of good cash. Governor Tsen soon put a check upon this spurious cash business; he forbade its use, and bought up a great quantity and destroyed it; and then made a lot of new cash with the present Emperor's name. The way in which the spurious cash is taken away is this: small traders know where it can be used, and they can steadily buy up base cash at two or three hundred cash a thousand, and they can sell the base cash for nearly the same number of good cash; by this means I know that a great deal of the base coin was carried to Szechuen. In 1882 there were four different kinds of cash in use in Yün-nan-fu; soon after Governor Tsen's arrival he put a stop to its circulation for a time. Some of this coin has found its way here (Ta-li-fu); from fifteen to twenty were mixed with one hundred. The cash shopkeeper can buy a thousand for three hundred cash and thus make seven hundred cash by his bargain. This kind of coin was largely used in Ch'oh-shan-hsien in Honan; in fact it was made next to the Yamên. During a short sojourn there in 1876 an officer was sent from K'ai-fung-fu to con-

fiscate this base coin : he was successful in some small places. When the news reached our city it caused consternation ; the old Hsien was equal to the occasion ; he went out some distance and met the official : it was arranged that he should not extend his fatiguing labours to Ch'oh-shan ; nor was it necessary to carry his confiscated cash with him ; by a mutual arrangement the Hsien brought back a good stock to the city. It was under his patronage that some of the scholars stopped our teacher whilst on his way to the Yamên with my colleague's passport ; he was hustled into a tea-shop, had his hands bound behind him, and then the passport was stolen. The military Mandarin of the city, thinking that it was valuable, said he had influence to get it, but some silver would be required ; we did not give money, so we left the passport. On another occasion it became necessary to have an interview with the Hsien, and he fooled my companion many times ; so at last he went to the Yamên with his bed ; he entered the Yamên on Monday morning and patiently waited till ten o'clock on Saturday evening, and then he was informed that the great man had at last little leisure to grant an interview.

The geography of this province proves it worthy to be called the Switzerland of China. The principal rivers are the "River of Golden Sand," or the Upper Yangtze. This child of the ocean flows through the north-west of the province ; and also for some distance forms the northern frontier, and divides it from that of

Szechuen. Because of the great number of rapids, the river is unnavigable beyond Sui-fu, in Szechuen, so it is of very little use for this province. The Sal-wen, Lan-tsan, Pa-pien, and Ho-ti Rivers flow southward; and from the nature of their courses they are no good for navigation to this province; so that there is no good water communication with Yün-nan except the Red River to Lao-kai, which is about a week's journey from Mong-tsü-hsien. This is a serious drawback to trade in this province. Perhaps, if the large rivers running southward were surveyed and improvements made they would prove navigable, and with proper steamers a profitable trade would arise, but the Chinese Government has no wish for such work.

The Kwen-min Lake of Yün-nan-fu and the Er-hai of Ta-li-fu are the largest lakes in the province; there are several smaller ones. The Kwen-min Lake is about forty miles in length and from five to eight miles in width. The water of the lake in the past has often flooded the country near it, to the foot of the mountains which enclose the Yün-nan-fu plain to the west. About the year A.D. 1300, a Mahometan Prince, Hsien-yang, of the twenty-seventh connection with Mahomet, also named Sai-tien-cü, arrived at Yün-nan-fu from Hsien-yang on the Han River. He saw the flooded state of the place and the poverty of the people from this cause; this led him to survey the lake shore, and to make a cutting to lower the level of the water, and so insure the farmers against frequent inundations. He

made a cutting in the south-west section and led the water to a natural channel which runs through An-lin-cheo, and empties itself into the Yangtze. Many boats are engaged upon the lake, but these travel at night to escape the strong winds. He also made a number of ditches to drain the land.

The Er-hai is about thirty-five miles in length and the greatest breadth is about seven miles. Is is a beautiful body of water, well enclosed by mountains. It empties itself through two streams at the Hsia-kwan into the Lantsan river. There is an abundant supply of fish in its waters; many of the small fish are dried and sent to Burmah. There are not a great number of boats upon it.

There is a lake on the north side of Yang-lin, 100 east of Yün-nan-fu, whose waters finds an outlet by a small stream to the south through a mountainous district, and at Lao-wa-tán it is navigable for about one hundred miles, to Chang-wu, then there is fifteen *li* of boulders to Mo-tao-chi; no boat can be used on this part. From Mo-tao-chi you can take a boat to Sui-fu. At a place called An-pien, this clear water river joins the Kin-sha, or Upper Yangtze, whose water is red and muddy.

In many of the valleys which the traveller has to cross, there are evident signs that they are the bottoms of dried lakes, and the central stream is sufficient to carry off the present water supply. Many of these beautiful valleys are from twenty or fifty miles in length, and are fairly populated. The high-

est mountains lie in the west and north-west portion of the province. The mountains to the west of Ta-li are perhaps 8,000 feet, and the city is 6,500 feet, above the sea level, so the highest peak must be equal to Mont Blanc. There is snow in the high crevices all the year round, but the snow begins to cap the tops very regularly every year about the 10th of November, and gradually it comes lower down when it rains, and disappears in April. There is a pathway over the mountains. It starts up the mountain side five *li* north of the city, and requires ten hours climbing to reach one of the lower peaks. Some hundreds of poor Mahomedans lost their lives during the late rebellion in trying to escape from the west side. All the available wood was cut down during the rebellion and the sides are rather barren of trees, but in the ravines and to the summit there is a great deal of wood. The trees are very large, it is reported, but are of no use, because they cannot be carried down. I have often replied: "If the trees are too large to carry down to saw why not saw them on the spot and bring the boards to the city for sale." The beautiful marble quarries are high up on the mountain side, about sixty *li* from the city. The number of quarrymen at work varies, according to the demand of the season, from twenty to eighty. The masons live in the village of San-t'ah-si, about five *li* from the north gate. The white marble is cut up into tombstones, and the variegated-coloured marble is cut into suitable shapes and sizes, so as to pre-

serve the mountain scenery. Some slabs are put in frames and are sold at from ten to fifty taels. These costly pieces are bought for presents to Mandarins. Chipping the marble is very laborious work; the introduction of saws would be a great improvement, not only to the masons, but to purchasers, who would save money upon its carriage. The natives seriously affirm that once great quantities of jade were got out of the mountain, but a king of Burmah came here in a rage against a native Prince, and converted the jade into marble! In the months of October to December the mountain of eternal snow can be clearly seen to the north of the Shang-kwan; it is six days journey from here, close to Li-kiang-fu. It is a grand, majestic sight, enough to inspire awe, to see such an immense mass of white standing out clearly against a background of blue sky and gilded by the setting sun. There are some high mountains between here and Teng-üeh-cheo; if the traveller only had a balloon it would be a very comfortable method of getting over these trying places.

There are many places where hot or boiling water-springs abound. In some parts the sulphurous hot water is used for the sick and maimed to bathe in. In the Lankong-hsien district there are many sulphur springs; some people put stone slabs over the water in order to condense the vapour, and after some months they collect the sulphur and sell the best for its weight in silver. The *t'ien-sen-hwang*, or heaven-produced sulphur, is greatly prized by the Chinese as an invaluable medicine; some

opium-smokers of means, here, mix it with the prepared drug.

In the south and south-west portions of the province large areas are noted for the dangerous *chang-ch'i*. This poisonous vapour arises from the ground during the wet season, and is most injurious to the health of the natives of the district ; to strangers it often proves fatal. In order to escape this malarious time, travelers passing through the infected section start after the rainy season. Those neighbourhoods which are subject to the plague have this phenomenon, that the rats are forced to leave their holes and then soon die and putrify ; this is a sign that the plague is nigh and often the people leave their houses. It seems as if there is poisonous gas generated in the earth, and this, combined with the stench of the decaying rats, breeds a most malignant fever. Those affected suffer from great fever ; so high is it in some cases that the heat can be felt by the hand a foot away from the body. Little swellings take place under the armpits or ears ; if small they are a bad sign, and the patient generally dies within forty-eight hours. The large swellings are favourable signs ; when they are pierced a yellow fluid exudes. The most effectual present-known remedy is a powerful emetic. Sometimes this strange epidemic visits one village and omits another. The foolish custom of keeping a dead body in the house till a lucky day to bury it is often an aggravating cause of spreading the plague.

The water on the road from P'u-erh-fu to Ta-li-fu in many places is hurtful, and the natives in such places put up a notice to warn strangers not to drink. I saw a remarkable case from this cause. Mr. A. Eason took a journey from Yünnan-fu to P'u-erh-fu and north to Ta-li-fu. His horseman, a strong young fellow, was careless as to what water he drank by the way, and by the time he arrived at Ta-li-fu he had lost his voice; and this condition continued for more than a month, although he tried foreign and native medicines. He went with my wife and self from Ta-li-fu to Yün-nan-fu; the fifth night on the journey I heard him making a great noise and vomiting; the next morning his voice was nearly clear, so I asked him what was the cause of such a noise last night. He said that he had vomited a *ma-hwang* or horse leech; he killed it and then burnt it; and when I saw it, it was about 3 inches long, and about twice as thick as a pencil. He was very glad because God had protected his life.

This province is noted for its winds; and, true enough, they are strong but not very cold. The strong winds set in during January, and continue till April; the roofs of the houses are so made as to protect the tiles from being lifted by the wind. The direction is generally north-easterly. The rains, as a rule, begin in June and July; a few days during these months is sufficient to make the roads bad. There is a great fall of rain during August and part of September, and then there is good weather for nine months

to travel. The caravan men reckon not to move during the seventh and eighth moons, but to leave home in the ninth moon. Those who purpose to travel in this province should observe the above custom. The climate of Yün-nan is Italian for many months; we have bright sunshine and beautiful sky. The temperature of Yün-nan-fu varies very little from that of Ta-li-fu. The average maximum for the year is 66°, and minimum 56°. There are no sudden changes of temperature here (Ta-li-fu); the greatest I have observed in twelve hours is from two to eight degrees. During the hot months the thermometer in my room seldom indicates more than 80°, and during the night 76°. Residents in Chungking, Hankow, and other places would like such a temperature in July and August. Because of the great height of the Ta-li-fu mountains, the sun disappears about five o'clock and then there is a cool breeze. It is from the same cause that the rice harvest is so late along the lake shore; the grain is gathered in October. The fact of such an equal temperature here, I presume, is due to the latent heat absorbed by the mountains and lake.

Those who may purpose to travel in this province or in the provinces of Kweichow, Szechuen, Kansuh, and Shensi will find it more convenient than ten years ago; then, there were no stations of the China Inland Mission, where an Englishman could meet a fellow-countryman; now, there are many stations and willing hands and hearts. To any person purposing to travel in Western China I would

offer the following advice: If they meet the gentleman in charge of that mission in Wu-chang they can obtain much valuable information. It is not necessary to carry large quantities of silver; there are banks in Hankow who will forward money to be paid on demand at Chungking, Kwei-yang-fu, and Yün-nan-fu, for from four to six per cent. Several posts leave Hankow for Chungking every month; and letters can be sent four times a month from the latter city to Kwei-yang and Yün-nan-fu; this would prove very convenient to travellers. The mode of travelling in Kweichow and Yün-nan is chiefly by coolies; the rate per stage in Kweichow is about eighteen tael cents, and twenty in Yün-nan. There are several coolie hongs in both capitals. The coolie's load is seventy catties, or the double load is one hundred and twenty catties, including the poles. All travellers should endeavour to have their goods packed for single loads, because in three double loads you lose just about the hire of one coolie. It is difficult to hire less than ten horses; in fact the *ma-hangs* would more readily provide fifty horses than ten. The horse-load is one hundred and twenty catties, and the cost is about fifteen tael cents a stage.

The traveller has the choice of several routes to enter this province: from Hankow *via* Ch'ên-üien-fu, Kweichow province; or Chungking, Szechuen province. I have travelled by both routes, and each has its advantages. The water in the Uien River

from Ch'ang-teh-fu to Ch'ên-üien-fu is very shallow most of the year, and is subject to sudden rises on account of freshets. The scenery is very beautiful and the people civil, except in one or two places. Ladies of the C.I.M. have crossed Hunan comfortably. The time required from Hankow to Ch'ên-üien is about two months. From Ch'ên-üien-fu to Kwei-yang-fu is seven stages; from Kwei-yang to Yün-nan-fu, eighteen stages; from Yün-nan-fu to Ta-li-fu is thirteen. One has always to allow a day or two extra on these stages for the resting-places for the coolies. From Chung-king to Yün-nan-fu there are two routes, one passing through a part of Kweichow, and the other from Sui-fu in Szechuen: the time required is thirty-five days. Many Szechuen pedlars enter from Hwei-li-cheo, Szechuen, in order to save some perfectural taxes on their goods. There is direct road from Ba-tang to Ta-li, and this is used by the Ku-tsung-tsi or Eastern Thibetans. The route used by Cantonese from Canton and Pakhoi is *via* Peh-seh, Kwangsi. The route from Hanoi is by the Red River to Lao-kai. There is a great rapid there. The goods are re-shipped to Man-hao, or carried overland to Mong-tsi-hsien. The cotton traders to Burmah chiefly enter from Si-mao and travel through the Shan States. The western route is from Bhamo. In leaving China by this route Teng-ueh-cheo is the last walled city on the route. This section gave the Chinese a good deal of trouble in the fifteenth century. A certain officer named Si-ren, governing Long-c'wan, rebelled

in the second year of the Emperor Chen-t'ong, A.D. 1438. During the next year Sī-ren took for himself Nan-tien and other places. He refused to listen to Imperial offers, so in the fifth moon of A.D. 1440 the Emperor ordered Duke Moh-chen to subjugate him. Sī-ren withstood the forces sent against him for two years; and when he saw defeat inevitable he fled to Burmah. A new officer was appointed at Long-c'wan, and the Imperial troops were disbanded in A.D. 1443. In A.D. 1445 Sī-ren made his appearance in Long-c'wan, but the Imperial troops retook the place, and the Burmese on their frontiers hid him again. The Chinese had to keep a guard at this place for some years. In A.D. 1453 General Wang agreed to cede "Mong-yang" to the Burmese, which greatly pleased them, and they promised to deliver up Sī-ren and his wives. From some cause or other Sī-ren died in time to save his decapitation in life, so they cut off his head and gave it to General Wang. In A.D. 1446 the walls of the city of Teng-üeh-cheo were built. I have an old itinerary of stages, which was used in the Ming dynasty, from Yün-nan to Burmah: First—from Teng-üeh *viâ* Nan-tien to Ah-üeh, twenty-five days land journey, and from that place nine days by water to Ava; second—from Mong-lai; and the third—from Kin-tong-ting. A short time ago I obtained a route from a Szechuen trader, which might prove useful to someone in the future. He says a good deal of the cotton from Burmah comes this way to Yong-ch'ang-fu. The road starts

from Yong-ch'ang, south-westerly on the whole. Yong-ch'ang to Li-ts'ai-si, 60 *li*; to Ken-ho-chiao, 60 *li*; to Yao-kwan, 60 *li*; to Kwen-teo-shui, 60 *li*—this is the boundary of the Pai-li; to Mong-po-lu, 30 *li*; to Mang-pong, 30 *li*; to Siao-mong-tong, 90 *li*; to Tsen-kang-tseo, 60 *li*—a Tu-si or hereditary Mandarin lives here. (The above places come under the jurisdiction of Yong-ch'ang-fu.) Tsen-kang-tseo to Mong-fong, 90 *li* (here the Shan or Pai-li characters are used); to Ts'in Ts'ai-t'ang, 90 *li*; to Siang-t'ang, 60 *li*; to Kang-t'ang, 60 *li*; to Hwen-ting-pa, 100 *li*; these places are in the Shwen-ning-fu district. Hwen-ting-pa is the Burmese frontier; every Chinaman crossing this barrier has to pay three mace. Hwen-ting-pa to Ma-lu-pa is 100 *li*. Chinese traders by this route leave Yong-ch'ang-fu in the ninth moon, and return in the fourth moon of the following year. During the sixth, seventh, and eighth moons the *chang-c'hi* is very bad. All along this route there are a good number of Szechuen men of the disbanded soldiery of the late Mahometan rebellion who have married aboriginal women.

During the late rebellion the trade of Western Yün-nan flourished, because the Yie-ren (Shan) Mountain was properly governed, and there was no serious impediment put in the way between Yün-nan and Burmah. Now these Kachins are under the Chinese rule; this rule proves the real hindrance to this road being used freely by business men of this province. There is nothing very serious

as regards the natural conformation of the road, and the Kachins could soon be properly managed, so as to insure safety to travellers, but when they are oppressed and oftentimes murdered for demanding a fee according to custom, naturally they seek revenge. The following I give in a nutshell as the result of inquiries of soldiers and residents of Teng-üeh and Nan-tien. Li-si-tai is the appointed Mandarin of this mountain way; he and others have cotton caravans; it is an understood arrangement with the chief that none of the cotton is to be looted which bears their flag. I presume that very little is given to the chiefs by this ring, so that small adventurers are subject to the blackmail, and if these lose considerably, it is natural that they will not make another attempt; and thus the whole trade reverts to the ring. It is useless for an unfortunate man to appeal for redress: the matter is hushed up, and as the Government does not hear of the real state of affairs, it is concluded that great peace reigns there. Instead of business men of Ta-li going to Bhamo, they go to Shanghai and Canton.

Every year several thousands of travelling artisans leave their homes in Chien-c'wan-cheo, three days north-east of Ta-li-fu. They leave home in the eighth and ninth moons, and distribute themselves through the Shan States and Burmah, and return in the fourth and fifth moons.

The import of the province is chiefly cotton from Burma, which is mostly distributed for local use, though some goes to

Szechuen. Before the Mahometan rebellion there was a flourishing trade done; a great number of little capitalists engaged in the trade, but since that event, and the plundering of the people's wealth by the Chinese officials and troops, many, who were in comfortable circumstances, have been left wholly dependent upon a little plot of land and two horses. When the generalissimo's share from one source and another is estimated, by those well able to judge, to have been between two and three million taels, besides the appropriation by hundreds of officers and thousands of soldiers, the wealth of the people was well drained, and left the survivors very poor, whether Mahometans or Chinese. Those who have a little money hold it exceedingly tight, and if they lend it, it is generally at from twenty-four to thirty-six per cent. interest. Men who borrow at this rate have the greatest difficulty to make a living by trading in cotton or other articles. A great number of Mahometans band together and engage in the tea or cotton trade. They always take a few things to Burmah to sell, such as straw hats, dried fish, walnut oil, hams, buffalo horns, coarse Thibetan woollen cloth, raw silk, drugs, musk, gold-leaf, and black silk thread. Very little foreign goods come from Bhamo. I do not suppose that there is five hundred taels worth in the city of Ta-li.

Although this province is rich in mineral wealth, yet under the present system of working the mines, very little metal leaves the province worthy of the name of Government

production. When foreign machinery and methods are used, then the mines will prove profitable to the Government.

The great distance of the province away from the open ports and the absence of navigable rivers is a serious drawback to the consumption of foreign goods. Besides the above hindrances, the adoption of prefectural taxes, or *shui*, in Kweichow and Yün-nan, proves a serious obstacle. Any business man crossing Hunan to come to Ta-li-fu has to pay nine prefectural taxes, and two Likin taxes. Only Likin is paid on opium, which is four taels per thousand ounces; two years ago it was eight taels; but T'ang Futai reduced it; from what I can learn, more has not been produced, but the tax, being so reasonable, it has not tempted opium buyers to evade the Customs, and thus it has proved profitable for the local government. Perhaps opium forms the chief export, because of its superior quality and price; this year it is cheap—about ninety taels per thousand ounces. This trade causes a good number of Cantonese, Hunan, and Szechuen pedlars to bring their wares for sale and then take back opium to their districts where they sell it for two hundred and twenty taels per thousand ounces, to be mixed with foreign opium. In Yün-nan-fu many Cantonese make the opium into balls the same size and weight as the Indian drug. Besides these pedlars, a great deal finds its way to the coast, being taken as personal luggage by Mandarins and their followers, on their way to Peking, for the purpose of gain.

The quantity taken is according to a man's purse; it passes free of native customs with a little "palm oil," till it reaches the Customs under foreign supervision.

The *shui* upon foreign goods is not *ad valorem*, but according to the piece; at some places two or three candareens per piece; from what I can gather it must come very dear. For instance, say 50 pieces of coarse calico, such as is used for mourning, costs one hundred taels at Hankow; this parcel will weigh three hundred pounds. A merchant bringing one thousand taels worth of this article to Ta-li-fu, *via* Hunan, which is the cheaper route, except for the prefectural taxes, it will cost him at least fifty taels for a boat from Hankow to Chen-üien-fu, or five per cent., for carriage. Three hundred pounds weight is equal to two-and-a-half horse loads, which would cost about thirteen taels, or by coolies thirty taels; the average of cost by man or beast would be twenty-two per cent. Reckoning two candareens per piece for ten *shuis* is ten per cent., and two *likin*, which equals six per cent. for *shui* and *likin*, sixteen per cent. is required. It takes a neighbour of mine who trades between here and Shanghai eleven months for his return journey; his travelling expenses and board for this time must be at least ten per cent. If he has to borrow capital he must pay at least twenty-four per cent. And then he has risk by the way, such as accidents on the river, rains and robbers on land. I must leave this item of calculation to those who know insurance rates. If we put the above items together

ngo-ch'a, which is grown two days' from Ta-lan; the Pao-hong-ch'a of Mi-liang-hsien, and the Lu-fong (green) tea of Yün-long-cheo. The productions of these teas are for local consumption.

According to an historian already referred to, the original settlers came from India. The Min-kia people who abound in the west of the province are the lineal descendants of the Peh-wang or White Prince, who ruled in Yün-nan at the beginning of the Christian era. If you ask the Min-kias where they came from, nine out of ten will tell you that their forefathers belonged to Nanking, and came here in the Ming dynasty. In the Ming dynasty there were sixty different tribes of people located in the province, and most of them are now traceable. Mr. Colquhoun, during his journey through the south of the province, discovered many distinct tribes who are mentioned by our native historian. The old census of the province is put down as five millions; perhaps this was in advance of the number, and considering the loss of life by the Mahometan rebellion and plague, perhaps five millions would be rather above than below the present population. Of this number quite six-tenths are aborigines; the Chinese mostly live in the cities, and the aborigines upon the mountains and in isolated districts. The Chinese element came in at various periods as soldiers during the T'ang, Uien, Ming, and the present dynasty. As most of the soldiers were single men, when they were disbanded, instead of returning home, they married Native women

and settled on confiscated or waste lands. There are a great number of the Szechuen disbanded soldiery of the late rebellion settled throughout the west of Yünnan; besides the agricultural class there are also the artisans and small business men from Szechuen. If the men of the above province were to clear out, it would considerably lessen the number of the population. Nine-tenths of the carpenters, bricklayers, tailors, barbers, and all the coolies are Szechuen men. From what I have seen of them, I am not taken with their moral character; they have come to make money quick, and any way it is made does not trouble their conscience. There is really a great gulf of feeling between a Yünnanese and a Szechuen man; the former despises the latter as an interloper, and the latter looks upon the former as stupid and legitimate spoil. The Szechuen man is smooth and polite and mostly an inveterate opium-smoker; the Yünnanese has an erect bearing in answering, and is a man of a few words and of independent disposition, agile, and can endure hardship, and a moderate opium-smoker. He looks a rustic, but you have to be wide awake or he will get the best of a bargain. He is also a conservative man; and among the present generation the reading class is small, because during the time when the boys ought to have been at school, the rebellion caused them to flee from one place to another for safety; and also because of the great distance from the open ports and the paucity of travellers to those places, ignorance abounds, and this

causes the populace to believe easily false reports about the Foreigner.

There are several clans of Lo-lo ; there are more Heh and Peh Lo-lo than the sub-clans ; they are located in several parts of the province ; they are a humble and honest people. The south-west division is inhabited by the Pai-ih ; those living near water are called the wet clan, and those who live upon the mountains the dry clan. Cotton carriers who pass through their neighbourhood commend them for honesty and friendliness. In civil matters they obey the Chinese, but they must obey the call of the King of Burmah for military duty. There are eighteen Tu-si among them, who are under the control of the Taotai at Ta-li-fu. When a Pai-ih has an interview with his Mandarin, he crawls into his presence bare-headed, not daring to lift his eyes. Marriage is by mutual choice ; and separation is settled by a gift between husband and wife. They are strict Buddhists ; wine and opium are sparingly used, and have to be sold secretly. Another large and interesting tribe is the Kutsong-tsi or Eastern Thibetans. In dress, general customs, and language, they are like the Thibetans. I have met with a good many ; and they are a frank, friendly people. They feel like Foreigners in Ta-li ; and when they see me, they seem to feel they are not alone. A good number of the present clan are of Chinese ancestry of the third generation of men from Ho-chin-cheo and Li-kiang-fu, and from Szechuen. They begin to come down as soon as the weather is cold, and leave when it

is warm. The first party are pilgrims, a truly rough-looking lot; they worship at two mountains, one east of the lake, and the other near Mong-hwa-ting. The second party are traders and come for the great fair in the third moon. They sell drugs and various articles prized by the Chinese. Many of them go to Lhasa for trade. This year I met a very Foreign-looking man who had been into India. When journeying they live in tents. They are a sociable people, fond of singing and dancing; at New Year time the men and women sing and dance for three days and nights, without much rest. Some time ago, four of them performed the ceremony of friendship in my yard; it consisted in singing and waltzing. They enjoy social life more than the Chinese. Their marriage customs are like the Thibetans. They have four methods of disposing of a corpse: first, by placing it in a tree for the birds to eat; second, by casting it in a stream; thirdly, by cremation; and fourthly, by burial. There are many other tribes, and I earnestly wish that Protestant missionaries might soon be labouring among them.

There is an immense area of waste land, only waiting to be worked to produce abundantly, but the cost of travel is so high for poor immigrants from other provinces that none come. There is a peculiar custom in these parts which ensures settlers by marriage; after this event they must not return to their own province; it is called *Shangmen*, i.e., "entering the family." Many people have no

son, or if they have, when their daughter is given in marriage to a stranger the man adopts his father-in-law's name, and only uses his own when it suits him. By this means a rogue can use two names to fool a stranger. Soon after our arrival here I was introduced to the trick. Our first house was rented to us by the owner, a Romanist in Chungking; he did everything fairly for us in taking possession of his house; he had a perfect right to rent as we had to accept of his offer. When my wife and self arrived, we found half of the premises occupied by Romanists. Within our first week in our uncomfortable dirty dwelling, a man, the worse for drink, living on the Bishop's premises, came and introduced himself as brother to the owner who was an only son. This perplexed me; he examined my deed of rental and could say nothing against it. He impudently said, "I am going to move into your house to-morrow because the Bishop has told me." I told him that he would not. The next morning all the Romanists and the man in charge of affairs cleared out, and our servants had gone to buy the dinner. Soon there was a thump at the door; I opened it, and the venerable old Wheat (his name is Meh, *i.e.*, Wheat) roared, "I am going to move in," and began to bring in a long table with the aid of another convert. He thought by his bawling that he would frighten me, and he tried to push me away, but it so happened by a reflex action that he lost his balance, and his head coming in contact with a piece of granite,

he arose humble, and did not try his strength again with me. My good wife, forty days journey from her nearest Foreign sister, was naturally afraid, but I calmed her fears, and locked the door. I was willing to move on the second day of our arrival, if the agent had procured us another house. The man moved in eventually into our lower house; and it was not for months afterwards that I found his name was Liu, but by his marrying a Miss Wheat, he took the family name Meh.

Perhaps a few words about the two principal cities of the province—namely, Yünnan-fu, and Ta-li-fu, may interest your readers. The first walls of Yünnan-fu were built by Prince Fong-cia-lh in A.D. 765, and existed till A.D. 1383, when they were replaced by the present strong and well-kept walls. Sai-tien-cī, an Arabian of the twenty-seventh connection of Mahomet, came to the province during the Üien dynasty. I do not know the exact date; if it is placed at A.D. 1300, it will suit as an approximation. He was a man of great ability. Besides lowering the level of the lake already referred to, he introduced many needed reforms among the Sha-ren, the aborigines of Yünnan-fu. He was very successful in bringing to order any rebellious people, and the Emperor gave him the title of Prince Sien-yang. He built the mosque which stands within the south gate, and also a mosque at Yang-pi, two days west of the Hsia-kwan, on the Yong-ch'ang-fu road. This building stood till the end of the late rebellion; then it was converted into a Ch'en-hwang-miao. He also founded a relief

society for the poor of Ta-li. This society exists to the present. At his death there was a time of general mourning throughout the province. The Natives put up an image of him in the Ch'en-hwang-miao in Yunnan-fu. Whilst Ma Ti-tai was residing there during the late rebellion, the statue was destroyed, but after his departure the people again set it up. His grave is about five *li* outside the south gate, towards the south-east. In 1878 the privilege was granted to a successful Mahometan B.A. to collect funds to restore Sai-tien-ci's grave. When the subscription list was presented to Tsui, the Grain Intendant, he defrayed the whole expenses and built a house over the grave. In a temple situated in what the Natives call the Hai-tsi, *i.e.*, sea, there are a number of tame fish which come to the surface of the pool to receive food.

About 15 *li* outside the little east gate, is the noted Kin-tong-si, *i.e.*, temple, situated upon a beautiful hill. In your ascent you pass through three great arches called, "Heaven's gates." The object of curiosity is a room made wholly of copper, which stands upon a carved sandstone and marble foundation enclosed in a marble railing. It was built about three hundred years ago. The building, if my memory serves me correctly, is about 14 ft. square; within is kept very clean; incense is kept constantly burning. A large disc of copper is hung in the centre of the roof, on which is fixed a large copper dragon, which is trying to eat a beautiful crystal, set in a ball of cinnabar. This copper hall and its sur-

rounding building are enclosed in a wall like a city.

Before the rebellion there was a large suburb outside the south gate which was very extensive, as the present ruins testify; it was the busiest place of the city. During the year 1884, Viceroy Tsen rebuilt the original main street of the desolate suburb, which now presents a fine appearance. His system of tenancy is good: he lets the shops for six hundred cash a month, with the option to purchase at thirty taels; the house consists of a small shop with a room above it. The ground rises from the south gate to the Wu-hwa-shan, which is in the centre of the city, and from which a good view is obtained of the city and lake. Nearly one half of the ground within the walls is occupied by great *yamêns*, temples, parade grounds, with the marsh and waste land in the north-east corner. In the other half the population is crowded in small houses, and a great many of the lanes contain gutters of horribly stinking water; it is a wonder that the plague does not exist all the year round in these places. I have a vivid recollection of the entrance to our first house in that city. The city is overcrowded by new comers, because houses are insufficient and rents are high. The shops are very small. There is a large *pai-fano* a short distance inside the south gate, and within its shadow is a very busy market. During our residence there, one day I saw two poor fellows bound before a great *yamên* for stealing a brass washing basin and some clothes. The same day, by special order, their tendons

Achilles were cut out and nailed high up upon the south post of this structure as a warning to thieves. Truly, punishment with a vengeance! How many the same day were strutting about in their silks and satins who had defrauded the Government of more than a brass basin! The number of men waiting for office was soon reduced by a few hundred when Viceroy Tsen arrived. He is a very sharp man; if officers have not obtained their buttons properly, or have not been to Peking, he will not give them an office. Such a clearance as he made in Kwei-yang-fu and in the capital is a public benefit, because these poor *Ho-pus* only get further and further in debt, and the business people suffer. Because of the number of unemployed officials, and their staff, and a great number of half-time soldiers, there are many hundreds, or thousands, always loitering about the street. If you ask a man, "What are you doing in the city?" the general reply is, "We have nothing to do." This is depressing to the missionary.

There are about one hundred families engaged in the jade trade. The rough stone comes from Burmah; it is fixed in a frame, and two men with a bow, having a copper string, saw the stone; the string is constantly wetted; the stone is very hard, and the work slow. The stone is cut into bracelets, hair-pins, and ear-drops. It is polished by being ground by a copper disc and its own sand; when finished it looks very nice; and there are several shops where it is sold. There are also many coppersmiths and a few ivory

workers; the tusks are brought from Laos-land, Siam, and Burmah, and are sold for about their weight in silver. The north gate is closed nearly all the year, because the dragon *ch'i* is powerful, and when he gets awkward the south gate section is flooded, so they have put several cannons near the gate to weigh him down.

There are two post-offices; each sends off mails twice a month to Chungking; there is also one post-office which sends two mails a month to Kwei-yang-fu and Chen-üen-fu. There are three banks, which have their chief branches at Hankow and Shanghai; the charge for remitting silver from Hankow is six per cent. The Romanists have an imposing building on the east side of the Wu-hwa-shan near the little east gate. The China Inland Mission opened a station in the city in May 1882, and has one resident married missionary and one single male missionary. There is a good assortment of food—flesh, fowl, fish, vegetables, and fruit—at a moderate price. During six months of the year there is a very nice goat-milk cheese sold; it is produced in the district of Mi-liang-hsien, and is freely eaten by the Natives.

The city of Ta-li-fu is thirteen full stages from the capital, and as it is a place of interesting historical events, perhaps not before made public, I propose to give a condensed chronological account of them. In A.D. 739 Prince Pi-lo Ko defeated the Man-tsi, and made the captives build the city of Tái-ho, fifteen *li* south of Ta-li; the village bearing

Achilles were cut out and nailed high in the city. the south post of this structure (大旗), ing to thieves. Truly, punish, the large vengeance! How many the position. Trusting about in their silks, can to build a had defrauded the Governor. In the year 742 brass basin! The number of the city of Ta-li-fu, and office was soon reduced to one and Shang-kwans. In Viceroy Tsen arrived from this date till A.D. 1260 man; if officers had the Southern Princes, lived in tons properly, or the palace was extensive, and will not give as he made the main street, and was called the is a public house. After the capitulation only government buildings, erected the present busi city in 1874, Governor Tsen Yu-ing of the buildings, erected the present of its site. Prince Süin, in A.D. received a gold seal from the Emperor He called Yün-nan-fu the eastern Ho. He called Yün-nan-fu the eastern capital, and Ta-li-fu his western capital. He repaired the Tsong-chu Temple in Ch'u-ting-fu, which was built about A.D. 300. Prince Cwien Li began in A.D. 821 to repair the San-t'ah or three pagodas, and Prince Fong Yoh finished the work in 825. These pagodas were built by Mr. U, of Yong-ch'ang-fu, in the sixth year of the Emperor Chen Kwan, in A.D. 627; this fact is cast in an iron column which forms the spire. This man also built the two small pagodas which stand the on east side of the Wu-hwa-chan in Yunnan-fu. The height of the highest pagoda is given by the Natives as 300 feet, and the two small ones at 180 feet: these heights are not far out. The large pagoda stands upon a

well-built terrace of 100 feet square. The pagoda's base is 33 feet square; from the ground to the first eave is at least 50 feet; there are sixteen stories tapering from the bottom to the top, and there is a high, spiral staircase, with a gilt globe. The bricks are 17 inches long, 8 inches broad, and 1 inch thick, and of coarse make. The whole pile is plastered—an enormous mass of solid brick-work. The small pagodas are seven-sided, about 7 feet wide on every side; this is also plastered, and has many Indian-looking Buddhas in its sides. The Ih-t'ah or single pagoda is a far superior structure to the three pagodas, and taking the Chinese axiom, that the present is not to be compared to the past, as regards men and things, I think that the Ih-t'ah must have been built first, for this reason—the bricks are well made, and most of them contain well-defined characters, one half in Sanskrit and the other half in Chinese. Perhaps it is 250 feet high. The Mahometans used it as a fort, and many loopholes still remain.

Prince Fong also built many temples on the spot, containing 1,400 large and small rooms; he used 400,000 pounds of brass to make 10,000 Buddhas, the Goddess of Mercy, and other works in brass. There is a legend which says that a priest once cast a Kwan-in idol about the same size as the Prince's, and when he found that his metal was not enough, he prayed, and the heavens rained down brass. Tu Wen-hsiu used up a great deal of the metal found in the vast temple, but there still remains a portion of a goddess of mercy, perhaps the

Prince's. It is well cast; the head is missing; from the throat to the thighs is 6 feet; the body is about 6 feet in circumference; a part of one leg is 4 feet 6 inches high. The ruins cover a large area; the Natives say that before the rebellion it was a beautiful place; it is now a type of what befell idolatrous establishments. Many of the Princes, when tired of public life, retired to this temple and became priests; and used much money to embellish the temples. Prince Fong was an amateur civil engineer; he drained inundated lands, and he dammed up the face of the Y-ku ravine and thus collected a large body of water which could be used for the rice fields during any dry season; it is called the Kao-ho, and is situated in the rear of the Kwan In-t'ang, near the city. This Prince died in Yünnan-fu in A.D. 860, having ruled 35 years.

The large tower in Ta-li, called the Wu Hwa-lo, was built by Prince Fong. When the Mongol Prince Hu Pi-lieh took Ta-li, he placed some of his soldiers in it and repaired it. In course of time it was much destroyed, and Tu Wen-hsiu restored it to its present state. He stood on this tower to see Louis de Carne and his friends; some Mahometans roughly told one of them to take off his hat as their Prince was above, and this he refused to do. The intrepid travellers were not allowed to rest in the city, but in a house outside the south gate; nor did he give them a reception. The Natives who saw the party say that Tu Wen-hsiu was afraid of them. There is a

grave of a noted Mahometan, named Pao Chen, near the Ih-t'ah-si. He lived about three hundred and fifty years ago. Every year on the 25th of the 6th moon, there is a large gathering of Mahometans who sacrifice to his spirit; the Koran is read, and afterwards the animals are cooked and a feast is made.

The traveller will be sure to rest at the Kwan-in-t'ang and take a cup of tea, and then leave for the last few *li* to reach the city. The Goddess of Mercy is much revered; her temple was destroyed by the Mahometans; and since peace has been restored the temple has been rebuilt. The number of small white marble tablets, with gold characters, leads one to imagine that the donors were people of wealth. The image of the goddess is enclosed in a marble shrine, with glass windows, placed upon a stone, weighing several tons, in a pond, which swarms with gold fish. There is a legend connected with this stone. It is said that once, upon the eve of an invasion, that The goddess transformed herself into an old woman, and carried this stone on her back, fastened with straw bands. The pickets seeing this said, "If the old women of the people can do this work, what must be the strength of the young?" This report sent fear into the camp and they turned back.

In the rear of the Ih-t'ah-si, about 100 yards, is a marble tablet facing the south; it was erected in A.D. 1384 to the memory of the Mongols who fell in taking Ta-li, Ten-c'wan-cheo, and other places in the year 1252. Just close by is a large

mound called the Uien-wang-ren-fen, and before it are fragments of hundreds of basins; many have the custom of worshipping before it. When one of their family is sick they cook the offering there, and then break a basin. Upon the grounds where the great fair is held in the third moon is a large tablet called the "Peace Tablet;" it was erected in A.D. 1305 when the province was subdued by the Mongols. The tablet is about 15 feet high; it stands upon a great turtle; the sides are built in with a brick border; it has been broken about the centre, and is dovetailed with iron clamps to preserve it.

Close to the small *pai-fang*, in front of the Ih T'ah-si, is the grave of Tu Wen-hsin's mother; her grave was destroyed after the capitulation of the city, and now it is used as a bone pit by the bone collector, who performs good works by gathering the bones of weary buffaloes. A few yards from this spot is a large tablet called the Yu Wang-pie; it is a facsimile, cut in A.D. 1540; the original is in the Fa-hwa temple in An-lin-cheo. It has a round top, is about 8 feet high and 4 feet wide; the characters are about 4 inches square, and so ancient as not to be understood. There is a probability that Prince Yu, B.C. 2200, might have left this original tablet, as it bears his name.

For a long distance before the traveller arrives at the city he can see a large, round, white stone enclosure to the south-east of the city, and within two miles of the south gate; this is the Hwie-tsi, Wang-ren-fen, *i.e.*, the

Mahometan myriad grave; perhaps no other city in the empire has three such historic graves. My notes about the Mahometan cause in these parts I reserve for the present, except the following: The cause collapsed through the intrigues of Yang-yong, Tu Wen-hsiu's chief man, his Judas Iscariot. He played the whole game into the hands of Yang-sü-ko, and the Hsia and Shang Kwans freely opened to the Imperialists, and when Tu saw inevitable defeat, he poisoned himself, and also took from Yang-yong's hands more poison, and gave up himself and the city to Yang on the second day of the twelfth moon, of the twelfth year of the Emperor T'ong-ci (1804). The next day, Yang-yong publicly escorted Yang-ü-ko into the city from the east gate. Yang-ü-ko ordered all who submitted to shave their heads and deliver up their weapons of war; this was promptly obeyed. Very soon thousands of soldiers were in possession of the city, and virtually Yang took it, but as he was not of very high grade, he waited till the Governor arrived to have the honour of giving the decisive blow, which was very easy. The Mohometans made Yang a present of 300,000 taels, and begged him to spare their lives; this he promised them, and perhaps would have done but for his superior's orders. The Governor arrived and pitched his camp in the village of Wu-li-chiao, five *li* from the south gate. The Governor was doubtless perplexed in the face of the culmination of an eighteen years' rebellion, or, more properly speaking, a self-defence movement, as most of

the Mahometans in the city were not fighting men but citizens, who would have been willing to be loyal subjects; it is a pity he did not adopt a different plan to what he did. The soldiers were billeted among the Mahometans for several days. The Governor promised to give buttons to Yang-yong and thirteen other leading men on the 11th day. Secret orders had been given for all to obey. Yang-yong, and his company left by the south gate, which was closed as soon as they left, as also another gate on the road. When the poor Mahometans knew this, how they must have feared and trembled. Yang-yong and his brethren were well received, and after drinking tea and some talk, men from the side rooms suddenly rushed upon them and bound them, and in a few minutes they were all decapitated, and then three guns were fired and replied to by Yang-ü-ko, and then the three days' bloody massacre began. Only God knows of all the terrible groans and sufferings of the victims. At the end of the three days, nearly ten thousand pairs of ears were collected before the Ti-tai's yamên; many who took part in the massacre have told me that the streets ran with blood. The whole city was portioned off to overseers of burying parties, and a given time was granted to every overseer, on the pain of death if his work was not done in time. The largest grave is the one referred to; there were pits made outside the north gate, and also on the fair ground. The dead were not carried but dragged along the road with a piece of

rope tied to the foot, and then thrown into the pit.

Very soon after this date, the people began to return to the city, and re-established themselves. The city was in ruins; only a few hundred houses remained, and very few have been built since. There is a large portion of the city in ruins, and the house plots are turned into fields. The Mahometans are not allowed by the *literati* to open shops; they have driven out the few Mahometans several times from the city, but after a while they have returned. Six *li* from the city, the scholars erected two marble tablets to the honour of Governor Tsen and Yang-ü-ko; the former did not estrange the hearts of the people from him, but the latter by his life did, and this is shown by the way in which some persons have treated these tablets; the former's name is hardly touched, while the latter's is knocked out by repeated stone-throwing.

There was a very strong anti-Foreign feeling about the time that Mr. Margary visited this city; under such a valiant generalissimo, and no foe, the soldiers were very brave. Mr. Margary has left a good impression; scores of men who met him all speak highly of him. He only stayed about an hour in the city and then left for the Hsia-kwan, and stayed the night. As soon as he left the gates of the city were closed, the report spread that 500 Foreigners were going to enter the city from the Shang-kwan. There was a great stir in the camp; soldiers placed upon the walls, 500 men were depatched to the Shang-kwan; they

waited, but no Foreigners arrived it was reported that they were hiding in the mountains; these were searched, and not a footprint was found; so the braves returned to the city looking very foolish but not at all ashamed, and prepared for the next hoax.

This city is the residence of the Ti-tai, whose yamên is Tu Wen-hsin's palace, originally the Ti-tai's yamên. During his rule, his palace was a magnificent place; there was a great deal of elaborate carved work, richly gilded; the walls inlaid with marble and white marble slabs with quotations from the Koran, in gold, hung about the place. Everyone speaks highly of his administration and private life. He enclosed his palace with a well-built stone wall; this was soon removed after the capitulation. The present Ti-tai, Mr. Hwang, is a good man, most economical and content with his salary; he will not receive presents of any kind; his officers and the citizens petitioned the Emperor, to allow him to remain another three years, and the answer has just arrived granting the request. The China Inland Mission opened a station here in 1881, and it was my sore trial to make the first Protestant grave (all alone in the province, on the 30th October, 1883) of my esteemed and bold Swiss wife, the pioneer lady missionary in these parts. She was one of the first two Foreign ladies who made the journey from Shanghai to Chungking; she was the first Foreign lady in Kwie-yang, but was soon joined by two others *vid* Hunan. By the will of God, we laid our first-

born son in his little grave a short distance from that city ; and after a time we entered Yünnan ; she was the first pioneer Foreign lady missionary in Ta-li-fu and Yünnan-fu ; the last Foreign lady she saw was in May 1881. Her body awaits the glorious resurrection in a plot of ground in rear of the village of Wu-li-ch'iao. Our son Tali, thrives very well. I beg the reader to forgive this personal allusion, but it is a link in the chain of the opening up of Western China to the Gospel.

Members of the China Inland Mission have made several extensive journeys into different parts of the province, for Missionary work.

The Romanists have been at work in the province for nearly one hundred years ; they have one bishop, eighteen French priests, and about nine thousand converts, including the children of their converts.

A few words upon my third topic, the future of Yünnan, will suffice. The province would flourish if the following methods were adopted : abolition of prefectural taxes in Kweichow and Yünnan ; sectional railways to be made in order to bring in settlers and goods, the mines to be worked under Foreign supervision, and the Yie-ren-shan to be properly governed either by the Chinese or British Burmah Governments. The Imperial proclamation was issued some time ago concerning opening the mines, and the mines are to get thirty per cent. more of the metal for private sale than formerly ; so this will prove an inducement to speculators.

The Min Kia 民家.—These people are the descendants of the White Prince, who ruled about the time of the Christian era. They live along both shores of the Urh Hai, Ta-li Lake, and in the districts of Tenge'wan-cheo, Langk'ong-hsien, and Chao-cheo. They have no written character, but many of them study Chinese. Their language is distinct, and each district has its own dialect. They are exceedingly reserved, and are fearful to have anything to do with Christianity. A French priest told me lately: "We have not a single convert from among them; they are most difficult to exhort." The women usually have natural feet, though the toes are sometimes bound a little. The girls wear a silver ornamented head-dress. A good deal of hard labour falls to the lot of the women. Formerly a good number of the men were engaged in the cotton trade between here and Mandalay. Cotton for Canton passed through the province, but this trade has fallen off very much since steamers have come to Bhamo. Cotton is sent to Canton by sea. They have a peculiar custom: Beginning on the 24th of the 5th moon, and continuing for several days, large companies of men and women arrange picnics to the Chen Hwang Miao, formerly a Mohammedan mosque. Each company is led by six men playing instruments; then follow six well-dressed dancers, each having a split bamboo stick with cash inserted in the slit, with which they strike the sole of the foot and the ground as they jump and twist about. Next come two men chanting

prayers, and carrying willow branches draped with red calico. These in turn are followed by two men playing banjos. They begin this performance about two miles from the city, and if the day be hot they may be seen regaling themselves with snow and treacle as soon as they arrive at the temple. Another distinctive custom is observed on the 24th of the 6th moon. The farmers run round the hedges of their fields with pinewood torches at night. In the city and in many villages they erect stacks of straw and set fire to them. The origin of this fire-brand feast is as follows :—Once the province was divided into six princedoms. Prince Pi Loko, of Ta-li, an ambitious and covetous man, desired the supreme rule, and he succeeded by this plan. He invited the five princes and their sons to meet him in order to sacrifice to their Indian ancestor on the 24th of the 6th moon, A.D. 731. He had prepared a tower of pitch pine, and set a cordon of soldiers round about it. They performed the sacrifice, and afterwards he made them all drunk and then set fire to the building, and they all perished in the flames.

The Lo Lo 裸僮.—There are eleven tribes of Lo Lo in the province, distinguished by the prefix as follows :—Heh, Peh, Hai, Miao, Ko, Ah-Oheh, Ah-Wu, Liu-Wu, Sa-Mi. Many of them live upon the mountains in the districts of Lank'ong-hsien, Tenc'wan, and Chao-cheo, and Monghwating. They have a written character of their own, but this is not much used. In Tating-fu, Kweichow, there is a tablet half of which is written in Chinese, and the

other half in Lo Lo. In dress the men differ little from the Chinese; the women's dress, however, is distinct. It consists of a plaited skirt of dark calico, a short tight jacket, a large silver neck-ring and ear-rings, and a piece of dark coloured calico around the head, and a bit of sheepskin on the back, and they generally wear straw shoes. They are mostly farmers, and many living near to towns obtain a livelihood by cutting wood on the mountain sides and selling it for fuel. Several in the Monghwa district have taken their M.A. and B.A. degrees in both civil and military examinations. In a hillside village in this neighbourhood there is living an old Lo Lo, who is reputed to be one hundred and twenty years old. The Chinese who do business with the Lo Los speak highly of them for being of an honest and sociable disposition.

The following tribes have their habitat in the prefecture of Yongch'ang-fu:—

The Lu Ren 怒人.—They are divided into two clans. The southerners live along the banks of the Lukiang River, south of Yongch'ang-fu. This is an exceedingly malarious district, and strangers travelling through it often die. The earth is of red colour, and the temperature ranges very high. In the second moon the malarious vapour ascends in clouds. Both sexes among them have sallow and unhealthy faces. The women seldom live above middle age. The men hunt wild animals and gather gentian root for a livelihood. They pay a yearly tribute to the Prefect of Yongch'ang of twenty deer skins, ten donkey

hides, eighty pounds of beeswax, and three hundred feet of coarse calico. The northerners live along the north bank as far as Ahtentsi. This section is free from malarial fever. Many of both sexes tattoo themselves.

The La Wu 喇五.—These live in the district of Tengüeh-cheo. They are farmers, living in one-storey houses; the family dwells upstairs, and their cattle on the ground floor.

The Ka La 卡喇.—These live on the mountains near Nantien, and are agriculturalists.

The Ah Chang 阿昌.—These live near Nantien. Both sexes dress respectably. For purposes of divination they use thirty-three bamboo splints, and the *pa kwa*. After the death of an elder brother, the younger brother marries his sister-in-law. Formerly it was the custom for the widow of a chieftain to take an oath not to marry, and to starve herself to death.

The Yie Ren 野人.—This tribe live upon the mountain which forms a kind of debateable land between Burmah and China, a stretch of country two or three days' journey in breadth. In this neighbourhood the late Mr. Margary was murdered. It is this little strip of land which the Chinese Government uses as the barrier against Foreign goods coming in from Bhamo. A system of brigandage is very fully organised and effectually carried out, with the result of keeping this door to South-western China practically closed to foreign imports. Of course, Li Siati, the mandarin who controls this horde, is almost powerless if applied to for protection or redress, yet strange to say

his cotton caravans and also those of certain other favoured individuals are never attacked. As a consequence, the business men of Ta-li-fu, prefer to go all the way to Shanghai or Canton, or else to buy goods from Tongking, rather than run the risk of carrying their goods across these mountains. Foreign stuff from the former places is so dear that very little comparatively is sold, and that which is must of necessity be of an inferior kind, to come within the purchasers power, and thus foreign goods are not eagerly bought. A neighbour of mine has just returned from Shanghai with goods. It has taken him eleven months. The distance travelled is 13,600 *li*. The return journey from Bhamo is about 2,000 *li*. I believe from what I have heard that there are many false Yie-ren, *i.e.*, disbanded Chinese soldiers who served against the late Mohammedan rebellion.

The following tribes live in the prefecture of Shwen-ning-fu :—

The Pai Ih 夷擺.—These tribes dwell in the section bounded on the east by the Lantsan River, and on the south and west by Burmah. In civil affairs they obey the Chinese, but in military affairs they are governed by the King of Burmah. There are eighteen T'usi, *i.e.*, hereditary mandarins, who are subject to the Taotai at Tali-fu. Any trouble among the T'usi is a fruitful source of gain to the Intendant. When a native has an interview with his mandarin, he crawls into his presence bare-headed, not daring to lift his head to look. They are divided into two clans, the wet and dry clans;

the wet live near water and are fond of bathing, the dry dwell on the mountain. The women have fair complexions; they wear an embroidered skirt and a coloured head-dress. The men spend much time in hunting, and the women do the field work and business. Marriage is by mutual choice and is settled by a gift exchanged between both parties. They do not use wine or opium; a little wine is sold, however, but in secret. Hundreds of artisans from "Chienc'wan-cheo" (three days from Tali-fu) go among them for work; they leave home in the eighth moon, and start from the Pai-ih for home in the third moon to avoid the great rains. The cotton carriers and business men mentioned them for honesty and sociability. They are strict Buddhists. Here is another fine field for the Christian missionary. No effort has yet been made to bring them to God.

The Pu Ren 浦人, also called *Pulong*.—These were called Penpu, from B.C. 1122-867. Some also live in the neighbourhood of Nantien. At marriages the old and young of both sexes amuse themselves playing flutes and dancing. The bridegroom erects a pole in front of his house, on which are many coloured bags of cereals, containing cash or silver. The person who takes the highest bag is called the victor.

The Ma La 濮喇.—These live on the Wang-long Mountains of Kintong-ting. They are unclean in personal attire, and unchaste. To poison an enemy they use a decoction of bark, which causes intoxication and madness.

The Ka Wa 卡瓦.—These live near the Las-

wan River, and also in the prefecture Yongch'ang-fu. They have been known to steal men, and offer them in sacrifice for prosperity. One route to Burmah passes through Muhpan, which belongs to them. There are two clans, the raw and the ripe; the raw are given to stealing, but the ripe act as guides.

The following tribes live in the prefecture of Likiang-fu:—

The Si Tan 西番.—These live along the banks of the Kinsha-kiang, or Yangtze, as far as Wiesi-ting. The dress of both sexes is like the Thibetans. They have four ways of disposing of a corpse,—first, by cremation; second, by the Indian method of placing the body on the branches of a tree and allowing the birds of prey to devour it; third, by casting the body in a river; and fourth, by burial. Many trade with Yongpeh-ting; very few come to Tali-fu. The men are experts in the use of the cross-bow in hunting the musk deer.

The Kutsongtsi 古宗子.—These people are a branch of the Sitan. They live in the section of country from Wiesi-ting to Batang. Many of the present tribe are the fifth generation of Chinese of Hochin-cheo, Likiang-fu (Yünnan), and Szechuen. Some go to Lhasa for trade. I have met some who have been into India. They start from Batang in the 6th moon, arrive in the 9th moon, and get home again in the 12th moon, and come down to Tali-fu for the great fair in the 3rd moon. They say it is a hard journey to Lhasa; in some places they have to carry water for a few days. Passports are issued to the Chinese at Batang. Two com-

panies visit Tali-fu every year. The first are pilgrims; they worship at the famous mountain, Chi Shan (Buddhist), one day from Waseh, on the east of the lake; they afterward go to the Wiepao Mountain (Taoist), near Monghwa-ting. They pass through the city for home in the second moon. The second company are traders, and come down for the great fair in the 3rd moon. They bring drugs, musk, coarse woollen stuff, and a little gold. Both pilgrims and traders are a motley, dirty lot, carrying spears, sword and guns with two prongs or double bayonet, camping and cooking utensils with them. They have a novel way of killing bears. The hunter wears a pair of false sleeves. He awaits the bear to clasp him, then the hunter stabs him; the bear releases his hold and runs away with the knife in his side; and before long he dies. The gall bag is used for medicine, and the paws are eaten by military mandarins suffering from sprained hands or feet. Some of the bears weigh nearly three hundred pounds. There are three French priests working among the people, one living in each of the following stations: Tsiku, Ahtentsi, and Batang. After many years of labour, they have about two hundred as converts. I have sent a few texts of Scripture in Thibetan among them. A short time ago I gave some Gospels and books to four men to take home to their friends who know Chinese. In the evening they came and thanked me according to the custom of making a friendship. In pairs they began to sing in a low voice, gradually rising as they

YÜNNAN PREFECTURE 雲南府.

Tsi Chien 子間.—In dress and food they are like the Chinese; they frequently bathe themselves. At weddings the bride and bridegroom ride upon horses. They usually carry goods upon their backs.

P'u Shih 普時.—These are expert fishermen; they use small boats, and all available space is utilised to stow away their goods. Even in winter they do not fear to fish in water.

Shi Puh Neng 僎卜能.—These are farmers. When worshipping the God of the Earth A bag of caterpillars is put on the back of a white lamb, which is led by a boy to the edge of a desert and then slain.

WU-TING-CHOW 武定州.

Lo Wu 羅武.—These wear bamboo hats, felt capes, and flax calico clothes. They live in the woods and rear cattle for a trade; they do not use bedsteads, but sleep upon pine brushwood.

Lo Mien 羅緬.—These people are all well disposed; they wear coarse clothes. They cultivate the mountain sides; they can either carry goods on a stick or on the back. They barter their wood for salt or rice.

T'u Ren 土人.—These wear wadded clothes, bound with a gridle; when hungry this is tightened to arrest fatigue. The women wear felt capes. Their fields are made in terraces along the mountain sides. Every third day they enter the city for business.

CU-TS'ING PREFECTURE 曲靖府.

Miaotsi 苗子.—This tribe prefer to live near the water. They wrap their hair in calico and wear coloured clothes; some wear straw sandals, others go barefooted. At feasts they beat a brass drum, blow reed instruments, and sing songs of peace.

O'wan Man 爨蠻.—These are also called To-loh-man. The men are quarrelsome; they shave the temples and moustache. The women wear dark coloured clothes, well embroidered; the poor wear leather garments.

Heh Kan Ih 黑甘爨.—The men wear hemp calico clothes; the women use ornamental leather garments, and pearls on their head-dresses. They live among the hills, and are clever in making wind and stringed musical instruments of bamboo.

T'ong Ren 僳人.—These people are economical in food and dress. Both sexes work in the fields. They prefer to live in storied houses. They are very sociable. Many of them eat rats as a delicacy.

KWANGSI-CHOW 廣西州.

Ah Shen 阿晒.—This tribe prefer to live in glens. Both sexes wear hemp calico clothes. The intending bride first makes an inspection of her future husband's home before marriage. If there is no supply of water on their homesteads, poor women carry it for a living; and in their spare time they spin thread.

Sha Ren 沙人.—They are very teachable. They prefer to live in high places. Some make earthenware vessels and bamboo spoons as a trade.

Mu Chi 拇鷄.—This is rather a savage tribe; they wear their hair in a tuft. The women wear short embroidered garments. They are good farmers and expert hunters. They plant waste lands with trees, and grow cotton for means of support.

Lu Chi 魯九.—These are very economical; their dwellings are upon the mountains. Buckwheat is the principal cereal. In their leisure they search for medicinal plants; and the turtle foot fern is used for diet.

Nieh Su 聶素.—In dress and diet, they are like the Heh Ko-lo. The men farm the land and the women weave. Those who study invite a teacher, and work laboriously.

K'AI-HWA-FU 開花府.

Sheh Wu 舍武.—These people are very timid, economical, and industrious. After harvest and when they have leisure they make nets and go fishing. They wear hemp calico clothes during all seasons.

Ah Shi 阿繫.—Chinese who are acquainted with their language and customs, and are known, are allowed to intermarry. They are farmers. The men wear coarse woollen serge, and the women sheep-skin garments. The wealthy give gold as a dowry, and the poor present cattle.

Ah Ch'en 阿成.—They are industrious and economical. Sheep and wine are given at betrothals; at the marriage a bowl of water is sprinkled on the ground at the bride's feet.

Shan Ch'eh 山車.—These are mean and niggardly. The husbands work in the fields, and their wives carry food to them. They have a bird-like appearance and are not afraid of cold or trouble. They wear proper clothes for receptions.

Peh La Chi 白喇雞.—These are stupid. They have dark complexions, and wear yellow and green coloured clothes. Both sexes work in the fields. They are stockbreeders; insects and water snakes are freely eaten. They live on the borders of the prefecture.

P'u Lieh 普列.—These people are strait-forward in their transactions, and devote themselves to agriculture. They employ middlemen in matrimonial affairs; and use fowl's bones for divination.

Ah Chia 阿受.—These are not intelligent, but are diligent farmers. At the beginning of spring they meet in a field to sing and dance.

Ah Ko 阿猓.—Their intellectual powers are small. Both sexes wear hemp calico clothes. Early in the spring they hold their picnics. They make wind musical instruments of fine split bamboo.

Hwa T'u Liao 花土獠.—The men wear plain clothes, but the women embroider theirs. At marriages, the wife's parents provide the feast at the husband's house. Before the meal

a sacrifice is made to their ancestors. During the first moon they devote much time to singing, dancing, and beating of gongs.

Shui Peh Ih 水百嶺.—These are a weak-minded and feeble people. They dwell in earth houses near water, and are fond of bathing. Besides ordinary farming and weaving, they cultivate the betel nut.

Heh T'u Yieh 黑土嶺.—These are industrious and intelligent. When the harvest is finished, gatherings are convened on commons to make thank-offerings to the God of the Earth. The oldest man of the company sits on the ground, and the young men present him with food and wine as a guest.

Han Pai Ih 旱百嶺.—These live upon the mountains, and are frugal in food and clothing. They are not Buddhists. The men wear dark clothes. The women wrap their hair in a coloured silk kerchief, and plait it in a spiral form. They live on the boundaries of Kai-hwa and P'u-erh prefectures.

P'u Piao 普剌.—They are kindly disposed. Upon festive occasions they use cymbals, gongs, drums, and horns, and sing at a high pitch. The men's clothes reach to their knees, and the women's skirts touch the ground.

Riao Ren 交人.—These wear their hair unplaited, and have short garments. They use the leaves of the *Bambusa lati folia* to make hats and fans. The women wear red handkerchiefs on their heads. Many study Chinese and know proper etiquette. They live at 南安.

Peh Pa La 白襍喇.—They are a hard-working people. When the field-work is finished they make bamboo baskets, which are sold in the markets. They wear thin or patched garments; they are the poorest of the aboriginal tribes.

Ah Tu 阿度.—They are a well-intentioned people, mostly engaged in the wood business. At weddings they do not adorn themselves with ornaments or good clothes; the bridegroom carries a load of wood to the bride's home, and as soon as she enters her new dwelling she begins to husk rice. The meaning of this custom is that each is to take a proper share of household work.

Shi Ko 腊歌.—These are very cautious; engage in farming, and many use leaves for hat-making. Both sexes wear dark and blue coloured clothes. Betrothal presents are either of gold or silver, even among the poorest.

Mong Wu 孟烏.—They are very dilatory. Fishing is their chief employment. The men wear dark clothes, but no sash; the women wear ivory earrings and square hats.

Pu Fen 普忍.—They are ingenuous and honest. Their chief employment is farming and fishing. At stated seasons they have gatherings for a prosperous year; then they sing, dance, and play bamboo instruments.

Shi Yoh 腊欲.—They have the reputation for honesty. The principal food is soups of different cereals. At weddings presents of

presence of the priest. Their classic is written upon the cat-tail rush. They are fond of keeping cats and fowls, and are pleased when they cross their feet whilst chanting.

Hwa Peh Ih 花百夷.—These are rather weak-minded. They live in thatched houses, and prefer sour and hot pungent food. They farm and fish; every year in the third moon both men and women beat gongs, cymbals and drums, and carry flowers as an offering to Buddha for a prosperous year.

Chang T'eo Fah 長頭髮.—These people are very bold. They know how to respect their superiors or inferiors. They have long hair, which hangs loose, they tattoo their bodies. They do not shirk dangers; one is as good as one hundred ordinary men. They live along the banks of the Cambodia.

Ru Pi 糯比.—This tribe is a branch of the Wu Ni. They do not use chopsticks, but their fingers. Their dwellings are in secluded places; they seldom visit the city or markets. They are very economical.

Wu Ni 窩泥.—They are very miserly. The men wear earrings, and the women cover their foreheads. Many wear coloured, rough silk clothes.

Sì Mao 思茅 *Mien Tien* (Burmese) *Pen Tsi* 緬甸莽子.—They are very slow in their movements, and are covetous and slovenly in putting on their clothes. They

use an iron style to write upon bamboo, hence their name *Pen Tsī*, i.e., engravers. Their writing is translated into Burmese and then into Chinese. By this method Chinese proclamations are issued among them. They live beyond the boundary of Si-mao.

Sien Lo Kwoh, Chia Yu Siah 暹羅國戛于賸.—These Siamese are also called Kozo, their ancient name was T'so-ma. They wear a little patch of hair on the front part of their heads, and bind a girdle around their loins, and tatoo themselves. They are strong and brave. They live beyond the boundary of Si-mao.

Mien Tien Ken Tsi 緬甸艮子.—They are active at work, but are sly. They wear rough silk clothes and bind calico around their heads. They ride upon elephants, and use these beasts to carry burdens.

Mien Tien Peng Tsi 緬甸棚子.—They are treacherous, and always carry some weapon for defence. They plait their hair and tatoo. In dress and food they are like the Ken-tsi, and live beyond the frontiers of Si-mao.

San Tso Mao 三作毛.—They are tea cultivators; in their leisure they hunt. They have a piece of calico hanging down their backs like queues. They shave their heads so as to leave three tufts, the center one in honour of the Emperor, the right and left in honour of their parents.

LIN-AN-FU 臨安府.

Pa La 撲喇.—They are a people of wild dispositions. They are agriculturalists and weavers, their language is difficult to understand.

Sa Hwan Ko Lo 撒桓猓猓.—They are well behaved and industrious farmers. Birds and rats are their favourite food. In general customs they are like the black and white Ko-lo.

Meh Fen 麥忿.—For betrothal presents an ox is given; at the weddings reed instruments are played, and wine is freely given to the guests. They work hard all through the year, at its close they have a season of mirth.

T'u Liao 土獠.—These are honest and well behaved. The men wear plain clothes and the women embroidered. They are market gardeners and farmers.

'Ts'U-HSUNG-FU 楚雄府.

Ko Heh 猓黑.—They are a branch of the Pu-chieh clan. They dwell among the woods, the men employ a great deal of time in hunting, and the women have to do the field-work.

Si Mo 洒摩.—Many of them study Chinese, and have taken degrees. They are industrious in the cultivation of hemp, and noted rope-makers, and their ropes find a ready sale in the city and markets.

P'u Man 蒲蠻.—Their complexion is dark, and their voice is shrill; they are quick walkers, industrious and honest.

La Su 拉蘇.—They are very bold. Calico is the staple article of industry. In their leisure they hunt. Their dwellings are in the glens and valleys.

TA-LI-FU 大理府.

Mo Ts'a 摩察.—This tribe is an offshoot of the Heh Ko-lo. They are experts in the use of the cross-bow and spear in the chase; formerly they devoted much time in hunting, now they apply themselves to farming.

LI-KIANG-FU 麗江府.

Mien Ren 緬人.—There are several clans of this tribe. They are devoted Buddhists, and are covetous. When eating they pick up the food with their fingers. In hunting they use fire-arms, and a kind of flour to ignite the powder, they will not reveal the secret of making this touch flour.

La Mao 喇毛.—They live along the banks of the Zan-tsan River. Both sexes labour equally for their food, and most of them wear white clothes.

La Ma 喇嘛.—These religionists originally came from India. They abstain from wine, fornication and robbery. Their books are printed in Western characters; they chant three times a day. When travelling, they carry a mat, staff, and a bowl.

SHWEN-NING-FU 順寧府.

Siao Lieh 小列.—These are experts with the cross-bow; they exist principally by hunting; little attention is given to farm-work.

Mong Hwa 蒙化.—They live on the borders of the Pai-ih, their customs are like the Ko-za clan. Six days before the New Year a great feast is held; in the light of a bonfire they sing and dance for immunity from sickness.

Li Mi 利米.—These have dark complexions; the men wear black clothes, and women embroidered garments and capes. Farming or hard work is shunned in preference to hunting with a cross-bow; game is eaten uncooked. Their dwellings are generally to be found in ravines.

Ta Ko Heh 大裸黑.—They are a stupid people, dwelling in caves. They principally subsist on a whitish grass resembling millet; if this is unattainable they eat melons and herbs. Some hunt for monkeys; when hungry in the chase they live upon wild honey and insects.

UIEN-KIANG-CHOW 元江州.

Heh Pu 黑舖.—Their customs are like the Ah-spin, but their language differs a little from this clan. They know proper etiquette and festive ceremonies. They are good house-builders, and clever workers in bamboo. They herd sheep, but do not eat mutton.

K'a To 卡情.—They are very intelligent, and fond of singing and music. In matrimonial affairs they use a middle man, and to a maiden gold is given for betrothal presents.

Shan Su 山蘇.—They have short hair, and wear no shoes. They select glens for their houses, which are built of boards. Buckwheat and tares are their principal cereals. Bamboo-ware forms the principal article of trade. Whatever is caught in hunting is washed before eaten.

YONG-CH'ANG-FU 永昌府.

P'u Ren 浦人.—The men wear earth-coloured turbans, the women's apparel is made of fancy calico; the poor are barely clad. They are industrious farmers, and good walkers; they carry goods on their backs, but not hanging on a pole.

La Lü 喇魯.—Their location is near to water; the houses have one storey; the family live upstairs, and their cattle is kept in the basement. The men till the land, and the women weave. They are afraid to transgress the law, and their custom is to stand whilst others pass.

Cheh Sie 遮些.—Both sexes wear earrings, and delight to be attired in coloured clothes and sashes. They are exceedingly clean in preparing food, and are experts with guns and cross-bows in hunting.

O-Ch'ang 峽昌.—These dwell on high places, being afraid of heat and moisture, and wear grass cloth garments. They are fond of wine and eat raw meat, and to banish sorrow they get intoxicated and blow reed instruments. Dogs are used to sacrifice to ancestors.

Chia Pa La 憂僕喇.—They have very violent dispositions, their countenances are like the Ko-lo. They are nomadic; when they settle, the door of their hut is toward a mountain; just enough grain is cultivated for subsistence.

Chieh Sie 羯些.—These people are very bold and strong, their eyes are animal-like, small mouths and voice similiar to a dog. A strip of tiger's skin is worn as a girdle. These live in the neighbourhood of Teng-ueh-chow.

In September A.D. 1662, the Miaotse of the village of Kwei-kung, in the prefecture of Li-ping-fu, rebelled; they were subdued by General Li.

In February, A.D. 1663, local Governor Ing (the term local governor will be used for a Tu-si, or hereditary chief), of Tan-p'ing, sheltered the noted rebel Liu Ting, and was decapitated for this crime. Liu Ting was befriended by local Governor Kin, of Kin-ken; for this offence Governor-General Yang razed this village. Liu Ting fled to Shiu-si, now called Chien-si-chow. [This city is three days' journey north-west from Kwei-yang-fu. It is noted for its rowdyism against Foreigners. Some years ago the French priests

endeavoured to open a station there, but were soon expelled, and since then they have met with much unpleasantness in passing through this city. A member of the C.I.M. paid a short visit there in 1878, but he was driven from his inn about 10 p.m., and in his flight his coolie was overtaken and all his clothes, money, and books stolen. In March 1880, Major-General Mesny had a very serious affray there, in which he nearly lost his life.] In September, Liu Ting was captured and beheaded.

In the twelfth moon, or January 1664, a Kwangsi barbarian, named Ah-chong, rebelled, and styled himself an Emperor, calling his dynasty "Yong-lung," the Eternal Dragon. He stirred up the people of the Long-lah Mountain to revolt, and two villages joined him. In a short time Major-General Chang, of An-shwen-fu, subdued them.

[An-shwen-fu is on the main road between Kwei-yang-fu, and Yünnan-fu; it is three days from the former city. It is the residence of the military governor of Kweichow. When I passed through it with my wife, *en route* for Yünnan, in 1881, I was struck with the general poverty-stricken aspect it bore after the late Miaotse rebellion. It is an important junction for trade with the southern part of the province and for Kwangsi. Great quantities of cotton and calico from Hupeh and Hunan pass through this city, going southwards. The mountain ranges between these two cities run east and west; the undulating valleys would prove no hindrance to a small local railway.]

In February, A.D. 1664, a Chinese rebel named Chang Kin and his friends meditated a rebellion; he was captured and beheaded. This Chang was a native of Chehkiang province. He came through the provinces of Kwangtung and Kwangsi to Kweichow. He published abroad that he was a descendant of the famous statesman Chang, of the Ming dynasty. He, with An-Chen and P'i-Leng, planned a revolt. Chang styled himself the "Great Reformer." He made a seal, and raised a standard and invited others to join him in Chien-si-chow. At first the local governor refused to join the movement, but afterward, in March, joined the revolt.

In March, A.D. 1664, the Emperor K'ang-Shi commissioned Gov.-Genl. Wu San-kwie to restore order in Kweichow. Wu San-kwie brought ten companies of troops from Yünnan for this purpose to U-pieh-chieh. He divided his force, stationing Capt.-Genl. Li at Lu-kwei, and Maj.-Genl. Liu at Tsih-mi, to besiege An-ch'en. His store depôt was at the branch river. His plan of attack and directions for stores were sent to Kwiang-fu. The copying clerk made a mistake and wrote Lu-Kwen, instead of Lu-kwie, and through this error Wu San-kwie was distressed two months for stores and reinforcements. Maj.-General Liu was killed and his men scattered. Chang sent a spy from Shin-si, whom General Li captured; from him he learnt of Wu San-kwie's distress. He sent a guide to show Wu San's troops the road. Captain-General Li with some braves

forced a way for the stores to relieve the troops. He also defeated the rebel Ah, in two engagements. General Shi captured and killed a rebel leader, and scattered his followers.

In the 9th moon Ah was defeated in Ai-tong. Ah-kwen's wife, Liu-si, fled, and first hid in the forests of Muh-long, and then in Wu-mong; the people of the latter place refused her refuge, and also to keep Ah-kwen's seal, which he sent to them. Some men of Wu-mong apprehended Ah-kwen, P'i-shong, and An-chow, and delivered them to the Government. P'i-shong died through self-inflicted starvation at the end of fifteen days; his two companions were beheaded. [Wu-mong is in the Ta-ting-fu prefecture; this is the centre of many aboriginal tribes. There is a slab in this city one half of which is written in Chinese, the other half is in the Lo-lo characters.]

In the twelfth moon of A. D. 1666, the local Governor Lung of Lang-tai, and also a relative of Ah-kwen, rebelled. He besieged five villages, and killed a military mandarin. An-chong killed Yen, the Secretary of the Prefect of An Shwen-fu. Wu San-kwie ordered the troops to subdue the rebels.

In the fifth moon of A. D. 1667, the soldiers of P'ing Yüen revolted; the leaders were punished and peace was restored. In the sixth moon, the leaders of the Lung rebel ring were captured and decapitated, and peace was restored at Lang-tai. [Lang-tai, is about 6 days from Kweiyang-fu, towards Yünnan-fu.

It is a scattered village, with a long street running through it; there is a military mandarin in charge of some soldiers resident there.]

In the twelfth moon, An Chong was taken and beheaded. A Miaotse, of T'ong-tao-hsien in Hunan, named Wu Lao-p'an, proclaimed himself a Prince, and stirred the aboriginal tribes of Li-p'ing-fu to revolt; in a short time he was captured and suffered capital punishment, and the revolt was quelled.

In the first moon of A.D. 1670 the Miaotse in the Li-p'ing prefecture revolted and were subdued by Brigadier-General Shih of Chen-yuen-fu. In the eleventh moon, the Ah Rong, Miaotse of Ting-fan-cheo, rebelled and were soon quelled.

In the sixth moon of A.D. 1671, thirty-six villages of rebel Miaotse of Chen-yuen-fu submitted.

[Chen-yuen-fu was formerly in the Hunan province, but is now incorporated in Kweichow. I passed through this city in June 1877. Our party was the first to follow on the boat route of the late Mr. A. Margary. When we reached Ü-ping-hsien, about three days from the city, our captain positively refused to proceed, because, as he said, the Chen-yüen people destroyed Mr. Margary's boat after he left, and swore that they would do the same to any boat that brought Foreigners to their city. Although we promised him the price of his boat, if destroyed, he would not move; so we had to take the road. The city is beautiful for situation, being

on the north shore ; a good stone wall follows the slope of the mountain side. The city is entered by crossing a bridge of seven arches ; in the centre of the bridge is a small tower. The streets are narrow and are easily crowded. The officials being notified of our coming, had some of Margary's proclamations posted ; this was being done as we entered the city. We passed through all right. Some time afterwards two ladies of the C.I.M. passed through quietly, and one gentleman of the same mission stayed a week without molestation ; but the year after two missionaries were ill-used at Shih-chen-fu ; in about three days they reached this city *en route* for Kwei-yang-fu. Soon after they were settled in their inn for the night, some roughs beat a gong to collect their fellows ; they entered their room, and began an affray. They beat and kicked Messrs. H. and N. ; the latter put up his hand to preserve his head from a blow, and in doing so one of his fingers was broken. They had to make their escape during the night. Chen-yüen is noted for its hostility to Foreigners.

In the first moon of A.D. 1672, Wu-ih and three other villages of Miaotsi swore allegiance.

In the first moon of A.D. 1673, the Miaotse of Kai-li revolted, and were soon subjugated.

In the second moon of A.D. 1874, the Miaotse of Kwang-shwen-cheo rebelled and killed Secretary Chiang-si Ling. The Miaotse of Yao Pa-si, in the Tun-üin prefecture, murdered a mandarin named Yang-in-luh.

In the twelfth moon, High Commissioner Wu San-kwei, rebelled in Yünnan, and he was joined by Captain-Governor Li Pen-sen. The Emperor ordered Kan Wen-k'wen, Governor of Kweichow to oppose him. Wu San-kwei marched upon Kwei-yang-fu, on his way to Peking. Governor Ken took the field against him and was killed in an engagement, and Wu San besieged and took Kwei-yang-fu. A temple was built to the honour of this governor, and is situated outside the south gate.

[Kwei-yang-fu is the capital of Kweichow. It is situated in a small plain surrounded by hills. The capital is comprised of a new and an old city. The original portion is small for a provincial city. If my memory serves me correctly, a person can walk around the wall within a half-an-hour. The people are friendly; there is a large proportion of Szechuen people in it. A number of Miaotse women come into the city to sell goods; it is quite common to see them spinning string as they hawk their wares. Their short kilts, rather tight jackets, and large feet and straw sandals easily make them an object of curiosity to a stranger. The new part is about as large, or a little larger, than the old city; the prominent object of attraction is the Roman Catholic Cathedral, built entirely or in part from the compensation paid by the Chinese Government. The south Cathedral has been a source of irritation with the Natives because of the causes of their possession. At one period, during the late

French war, nearly the whole of their chapels north of the capital were destroyed, and both the Cathedrals were threatened; and it is reported, that by restoring the south Cathedral to the original owners, the north Cathedral was spared. They have a college situated upon a hill, which commands the city; this was a source of suspicious thoughts in the minds of officials and people for a long time. Strange to say there is a Kiao-an-ch'u, for the purpose of arranging the litigations of the R.C.'s, managed by three mandarins; one is a Romanist. Since Protestant Missionaries have resided there, it is termed by some, "Office for Foreign Affairs." The China Inland Mission has had a station there since the beginning of 1877. My residence there occupied a period of about eighteen months.]

In the seventh moon of A.D. 1679, Wu San-kwei, whilst on a visit to Peking to see his son, died at Uien-chow in Hunan.

In the eleventh moon of A.D. 1681, Ko-c'wang-ting, a rebel, a friend of Wu San-kwei, and guardian of his son Shi Fan, purposed that Shi Fan should govern Kweichow, and resist the Grand Commission from Peking. This consisted of three Governor-Generals, eight Manchu Bannermen and Captain-Generals under High Commissioner Sah Hai. They arrived safely at Chen-yüen-fu. They were opposed on their onward march by rebel Commandant Han, who was defeated in an engagement at P'ing-üeh-chow; he, with Wu Shi-fan, fled to Yunnan. Shi Fan ordered Commissioner

Shien to fortify all the important places on the main road to Yünnan.

In the first moon A.D. 1682, the Imperial army took P'an-kiang. Captain-General Chang Tai routed the insurgents at Hwang-tsao-pen. The great Manchu General Sai Tai, with Governor Kin, of Kweichow, with Chinese officers and troops, made a circuitous route to Yünnan, *via* Sī-ch'en-fu, Kwangsi, and attacked Shī-fan's troops at Shih-men and An-long, and were successful in scattering the rebels.

In the third moon of A.D. 1683, the Grand Commission was successful in their campaigns, and restored peace. By Imperial order, the Commission returned to Peking, taking many of the household of Shī-fan and prominent men of the revolt. Promotions were given to all; the lower grade officers went to the provinces of Honan, Shantung, Hunan, and Kiangsi, for appointments.

In the seventh moon of A.D. 1686, the Miaotse of Shin-hwa, in the Li-p'ing prefecture, were incited to revolt by an outlaw named Li, *alias* Ho-sin-shin, formerly a Buddhist priest of Chin-chow in Hunan. He proclaimed himself to be of the noted Governor-General Ho, of the former dynasty. The prefect of Li-p'ing-fu, with troops, soon quelled the revolt.



MIAOTSE TROUBLES.

In the second moon of A.D. 1687, Ho Sin-shin was captured and beheaded. The independent village of Wien was incorporated in Yong-tsong-hsien.

In the second moon of A.D. 1692, the Miaotse of Kao-tong, in the Li-p'ing-fa prefecture, led by four chiefs, committed highway robbery and murder on the main road. Prefect Chang sent his secretary, Liu, with Brigadier-General Ho and troops to apprehend the chiefs. The Miaotse said: "Are they going to exterminate us?" They quickly killed Secretary Lin and twenty soldiers; and ten other villages revolted.

In the second moon of A.D. 1693, Governor Wie sent a mandarin to exhort them to submission, but they refused. The Emperor was petitioned to send troops to subjugate them, and in a short time peace was restored. Governor Wie wrote to the Emperor, accusing Prefect Chang and Brigadier-General Ho

as being the cause of the revolt. The Emperor sent two members of the Inner Board, named Ku and Wen, to consult with Governor-General Fan and investigate the case. They first examined the Miaotse ringleader; they were condemned and were beheaded. Afterwards they enquired into the charges against Chang and Ho; they were found guilty and were decapitated.

In the year A.D. 1700, the Peh Miaotse, of Tuh-üin-fu, revolted and were quelled by Colonel Chang.

[Tuh-üin-fu is four days from Kure-yang, on the road to Kwangsi. It is situated in a beautiful valley of cultivated rice-fields; there is a high hill in the city; upon its summit is a temple, which can be seen for a long distance before reaching the city. When I passed through it in 1877 it presented a very dilapidated appearance; there was a great deal of waste land within the walls; the houses were few and scattered; in several spots they were rebuilding. The objects of worship in this part is different to any I have seen in other provinces; in hundreds of small shrines there are pieces of stone set up.]

In the tenth moon of A.D. 1702, the Keh-ih Miaotse of Hwang-p'ing-chow were led by Lu-chi and Ho-in to rebellion. Local Governor Hu of Kai-li tried to capture the leaders, and was fatally wounded in his attempt. Governor Wong dispatched troops, who caught Lu and Ho, and beheaded them, and soon peace was restored.

In the tenth moon of A.D. 1704 the Hong Miaotse of Chen-kan, in the T'ong-ren prefecture, rebelled, and were subjugated by Capt.-General Li.

[T'ong-ren-fu has the reputation of being hostile to Foreigners. In 1880 there was some trouble with the Hong-miao, and Governor Tsen went in person to punish them, but was not successful; they are a fearless tribe.]

In the eighth moon of A.D. 1708 the Long Miaotse of the Three Rivers at P'u-an-chow rebelled. Major-General Li held them in check for a time. Early in the Ming dynasty a local Governor named Chi ruled this section very successfully. He had trouble through a certain barbarian woman named Mi, who led a party of lawless people; peace was restored within a year. There was peace for a long period until a Miaotse of this section named Hwang went to An-chong and murdered a family of seven persons; he also committed many acts of robbery and crime. Governor-General Pie sent an officer to arrest him, but the people resisted.

Governor-General Pie and Governor Ho petitioned the Emperor to punish the rebels; the request was granted. Prefect Shu, of An-shwen-fu, and Brig.-General Li were sent to invite them to submit. The Miaotse of the lower river accepted the terms, but those of the central and upper sections refused. The Viceroy appointed Brig.-General Kao of Yün-nan, Brigadier-General Li of Ping-yuen, and

Majors Liu and Li of Kwangsi, to encamp at the important places.

On the fourth of the eleventh moon Brig.-General Li and regiment arrived at Long-chia, and he reports: "Several thousand Miaotse gathered in the most dangerous places, in ambush, and a few hundred of them wished to draw my men into the field. Ensign Liu, made a bold sortie and broke up the ambush; the rebels fled to Chong-kiang. Brig.-General Li entered the forest and destroyed Fahn-gai. This village was at the summit of a mountain, fifteen *li* high; the path of ascent was exceedingly difficult. When we were about half-way up, several hundred rebels fired upon us with sharp darts and poisoned arrows. My men nothing daunted, after a desperate effort took the place. Brig.-General Kao came with his troops and made a double attack and captured Wa-tseh, Leh-lo, and Long-kong. The Miaotse fled to the stronghold of Tu-shih, which was situated on the summit of a forest-clad mountain, most difficult to ascend. The only way of reducing it was to guard the place where they obtained water. In a few days they were famished and distressed; they then bound and delivered at the camp the two ringleaders named Pao-in and Pao-sen. They all submitted and kept the peace."

In the third moon of A.D. 1712 two Miaotse, named Lao Wu and Ta Tien, of Ts'ai-kiang-tong rebelled. Formerly Captain-General Wang petitioned the Emperor to remove the garrison of Ting-tong, in the Li-

p'ing Prefecture, to Ts'ai-kiang, and call it the camp of the Western Hills. This enraged the Miaotse; they destroyed their houses and resisted the troops in building the camp. Because the soldiers annoyed and oppressed them for manual labour, grain and materials, Lao Wu and other killed several soldiers and besieged the camp, therefore Lieutenant-Colonel Wang could not finish the garrison buildings; Lieutenant Ma was sent to invite them to submit; by craft he captured and beheaded the ringleaders. The Major in charge was dismissed and the site abandoned.

In A.D. 1716 local Governor Liu of Wu Mong, on the Szechuen frontier, quarrelled with a brother official, Lu of Wie-lin, in Kweichow, concerning some land at Tao-t'ien-pah. Lu seized and kept goods and employes of Liu. Governor Nien of Szechuen sent an official to Lu, who refused to see him, whereupon Governor Nien purposed to punish him, but Governor Liu of Kweichow objected. Governor Nien sent three high Manchu military officers to confer with the Governors of Kweichow and Yünnan at Pi-chieh-hsien. Lu became afraid and released the persons and goods.

In A.D. 1725 the rebel Chong-kia Miaotse of Ting-fan-cheo were restored to peace. Of all the Kweichow Cheo-miao the Chong-kia are the most wicked and treacherous; those of Ting Fan-chow and Kwang-shwen are the worst. They are no sooner subdued than they revolt; therefore extermination was used to make them dread revolt. They frequently

committed robbery, and kidnapped both Chinese and Miaotse women; these they sold to vagabond Chinese, who took them to far-off provinces and sold them for immoral purposes. One Ah-chin caused the people of San-kan to call him their Prince. Governor-General Kao, Governor Mao, and Captain-General Tsao sent troops, who destroyed San-kan, captured Ah-chin and his brother Ah-oh, and beheaded them.

In the 4th moon of 1727 the Chong-kia village of Chang-tsai was restored. It is situated on the frontier of Kweichow and Kwangsi provinces, and was the resort of outlaws. After the execution of Ah-chin and Ah-oh, Governor-General Kao petitioned the Emperor Yong-chen to place camps in San-kan and Si-mong; before the reply was received he was transferred to another province, and Governor-General Kao executed the plan. He was strongly opposed by Ah-lao and Ah-tao, who led the Miaotse to destroy the fortifications as soon as completed. The Governor-General ordered Lieut. Liu of Kwangsi to subdue the rebels. He was afraid to proceed. Col. Lu was appointed in his stead. Colonel Lu sent Lieutenant-Colonel Kwan to hold the Ku-long Pass. Brigadier-General Pu besieged and took Tseh-kong; the important holds were destroyed, and great spoils taken. Ah-lao, Ah-tao, and the Chinese outlaw Li and his gang, were captured and beheaded. As the Miaotse feared, the camp was built at Chang-tsai, also five hundred troops and a Sub-Prefect located.

In the 3rd moon of 1728 the Miaotse of Mingchong were restored to peace. Mingchong is situated upon a high hill; three sides are perpendicular; the roads to it look like threads; it is near the frontiers of Hunan, in Lip'ing-fu. One tribe of the Hwa-miao live here; they do not farm the land, but subsist upon plundering travellers; they frequently quarrel and kill each other. Governor-General Kao and Captain-General Yang held a conference with the Governor of Hunan, in view of exterminating the inhabitants. Prefect Chang of Li-p'ing-fu (who was in due time promoted to be Governor) led an expedition against Mingchong; it was taken and destroyed, and a great number of its inhabitants and their confederates of Ih-ho and Shi-tsai were killed. Those of Ngeokwie, when they heard of Prefect Chang's victory, brought their instruments of war to him and submitted, and also gave presents of grain and silver. He surveyed this section; the most distant portion was incorporated in Kwangsi, and the nearer in Kweichow. In the 7th moon Governor-General Kao petitioned the Emperor to depose the local Governor of Sichen-fu, Kwangsi, to divide his territory, to place the northern part in the Infeng-chow, district (now Shini-fu), thus placing it in Kweichow. The area of Sichen-fu was more than 2,000 *li*; it bordered on P'uangting, Nanlong, In-lin-chow and Ting-fan-chow. It was most difficult to fix the boundary; it thus became the refuge for outlaws. Governor-General Kao ascertained the geography and

character of its inhabitants. He placed the boundary of the provinces between Tseh-kiang, of Si-chen and Tseh-kan of P'u-an-ting. A deputation of Kwangsi and Kweichow officials were appointed to inspect the limitations. When local Governor Ch'iu of Si-ch'en heard of this, he sent 300 soldiers to oppose the commission at Tseh-kiang. Governor-General Kao punished this act by banishing him to the province of Chekiang, and put his land under Imperial rule. The Red River was chosen as the natural boundary. Chang-pa, San-lang, Lao-hu, and thirteen other villages north of the river were placed in Kweichow. Lo-fan and Tseh-hen of Shin-long-chow, Kwangsi, and twenty other villages, were also incorporated in Kweichow. The whole area incorporated was 300 *li* from south to north and 700 *li* from east to west. A new city was built and called In-feng-chow. A sub-prefect was placed at Ts'ang-pah. In the 8th moon Governor-General Kao sent Prefect Chang and Brig.-General Li to Ku-chow, to inspect the country and to invite the Sen Miao to submit.

[From an inspection of the latest map of China, it will be seen that, as the Red River does not form the frontier of the provinces of Kwangsi and Kweichow, a correction is needed. The distance given—700 *li* E. to W., would be about from the spot called Hing-i to Na-ti on Stamford's map. I passed through Si-ch'en-fu 泗城府 on August 27th, 1877. It is a small city, situated on the bank of a small

river, enclosed by mountains; the north and south walls are built to the edge of the river; the west wall connects two hills. The road from this city to the Red River is mountainous on the whole; in a few places there are some beautiful valleys. The distance to Tu-k'eo-ts'en 渡口村 is 270 *li*; here we hired a boat to take us 100 *li* down the river to join the road to Kwei-yang-fu. The river is truly named; the water is very red and muddy. Our coolie explained to us when on the boat his idea of the difference in the length of the *li*: If you start before the sun has risen, the *li* that day are short; if later, the *li* are long.]

In the third moon of A.D. 1729 local Governor Yen, of Pa Tsai of Shin-long-chow (late Kwangsi) came to Prefect Chang's camp and submitted. Governor-General Kao ordered Prefect Chang to make a map of the Sen Miao country for Government use, in case of future troubles. In this moon the Emperor promoted Prefect Chang to be Governor of Kweichow. The news of promotion was sent by Governor-General Kao, and secret orders that he must thoroughly crush Pa Tsai. During three months Governor Chang subjugated the district; many of the village elders brought carved slabs which they clave, giving Governor Chang one-half and themselves keeping the other as their covenant to be loyal. He demanded them to deliver up the ringleaders; this was done and peace was restored. A city was built at Pa Tsai, a mandarin appointed, and it was put in the Prefecture of Tuh-yuin-fu. He carried on a campaign to subdue and

restore Imperial authority in the Tan-kiang; after several months of hard fighting the most important positions were taken and occupied.

Early in A.D. 1729 two exorcists named Lao Yang and Lao Shin, with a gang, stirred the Miao of the Tan-kiang section to revolt and secretly attack the camps. Colonel Kwan captured the exorcists and party and beheaded them, and restored peace. A town was built at Chi-kiang, a mandarin appointed under the Prefecture of Tuh-yuen-fu.

In the 6th moon of A.D. 1730 Governor Chang subdued the Heh-miao of T'sing-kiang; they are neighbours of the Kiu-kumiao, their boundary reaches to Si-p'ing and Hwang-p'ing's-hsiens. In 1660 the local Governor of Pu-chow, named Yang, led the banditti, who burnt and plundered Si-ping and took many captives and murdered the mandarin. He oppressed the people of Hwang-ping; the main road being in his power, travellers to and from Kwie-yang, *via* Tuh-yuen-fu to Chong-an, thence by boat to Chen-yuen-fu. The Kong-o-miao, on the upper Tan River, were incited to rebellion by a Chinese villain. He said, "Refuse submission; if you do not the mandarins will oppress you, take your goods; in fact, you will be as meat for them; fight to the death." Governor Chang, assisted by Prefect Fan and Lieutenant-Colonel Mu, made a night attack on the 15th of the 5th moon. The loyal Liu-sheo-miao secretly brought up forty boats and took the troops across the river. The Miaotse were not prepared and they fell an easy prey. Those who had escaped made a

night attack on the camp; to their surprise they found it empty. They were returning shouting, when, suddenly, the troops in ambush opened fire; the earth shook, and it was light as day; a great number were killed. On the 5th of the 6th moon the people of this district repented; they came to the governor to be enrolled as Chinese subjects. Prefect Fan was entrusted to form this district into an Imperial department. On the 6th of the 11th moon the Miaotse of Ki-hu rebelled, purposing to destroy the camp at Ts'ing-kiang; the Governor-General hearing of this determined to destroy them root and branch. The rebels dug moats around their villages, made deep holes in the roads and covered them with brushwood and earth, and erected barriers. After a strong resistance they were forced to submit. As Kong-o was in an important position, a city was built, a mandarin appointed, and it was incorporated in the Chen-yuen prefecture.

In the 7th moon of A.D. 1730 the tribes in the neighbourhood of Ku-chow were restored to peace. The area of this district is vast and the conformation advantageous to fickle and rebellious people.

The origin of the Miao is accredited thus: the Emperor Yao, B.C. 2,357, had a favourite dog; he heard the offer of a Princess to whosoever would bring him the head of a certain rebel; the dog brought the head. Nine children were born. After a time Pan Hu and Liu-chin, husband and wife moved to Kweichow. (There is a governor called Pan Hu.) Many of the Miaotse, from

B.C. 206 to A.D. 1278, paid tribute to the Imperial Government. From A.D. 1280 mandarins were appointed in Ku-chow. In A.D. 1368 the Emperor Hong Wu created fourteen local Governors to rule districts independent of Ku-chow. About 1662 the rebel Wu-san-kwie died at Yuen-chow, in Hunan, while in company with General Ma and troops, who were going to take Peking. General Ma retraced his way to Yünnan. When near Ku-chow the Miaotse resisted him; they stole his cannons, guns, and war instruments. Some of the soldiers took Miaotse wives, and instructed them in drill and the manufacture of war materials. In course of time the local Governor could not govern them, and they were constantly breaking out into rebellion.

During the year 1730 there was a general ferment among the Miao of the Ku-chow district. The Governor-General came from Yünnan to Kwei-yang to confer with Governor Chang about the Miao troubles. Governor Chang was entrusted with the campaign. There were a few skirmishes, with slight loss on both sides.

The whole of the year 1731 was employed to crush the Miao. The Miao fought bravely against great odds. The usual stratagems were used on both sides, and there was great loss of life.

In the 6th moon of A.D. 1732 all these sections were restored to peace, except that of Su-tong. Brigadier-General Tsao and Tong and their men had to grasp the trees to ascend the mountains; the mountains were

as if they touched the sun, and the roads as dangerous as if hung on trees; the heavy rains increased the difficulties. In course of time all the rebellious villages came and submitted. On the 1st of the 7th moon tranquillity was restored, and the troops returned to their respective garrisons. The Governor-General deputed Judge Chang, Brigadier-Generals Tsao, Pen, and Si, to survey and make a map of the surrendered country, to fix the boundary of Kweichow and Kwangsi, to remove all impediments on rivers, to allow boats to travel, repair the roads, to cut down trees and bushes that obstructed the roads. A city was built at Cu-ko, and a Major-General appointed. All important positions were occupied; they were located like stars, within call of each other. The whole was incorporated in the Li-ping prefecture.

In the 9th moon of 1733 a rebel Miaotse threw a trench around Tai-kong 台拱; in the 11th moon the soldiers destroyed it. Near Tai-kong lived the Kiu-ku-miao, *i.e.*, nine cords. They were an important people once; they revolted, and were subdued by Duke Cu-ko about A.D. 220; he only spared nine persons; hence their name. They are fickle and treacherous; their land is very productive. In A.D. 1628 Emperor Tsong-cheng failed in his efforts to subdue them. In the beginning of the present dynasty they robbed travellers, but more cautiously. Emperor K'an-shi, in 1681, sent a large army to Kweichow; this awed them. From 1681 to 1727 they did

not disturb the peace, though the weak among them became the prey of the strong. In this year, those of P'an-long and Ko-chieh made a night attack and plundered P'i-pa-tong, in the district of Si-ping; they were subdued by an officer from Chen-yuen. In 1729 Governor-General Mao came to Si-ping to arrange affairs with the Miao. In 1730 the Governor-General ordered Brigadier-General Chang to build public works at Tai-kong; they helped the troops as desired. When they bowed their heads to the ground as the Emperor's decree was read to them, they had their names enrolled for the first time, and the value of their property taken. A survey was made, also a map, and the whole was sent to the Emperor.

In the 7th moon of A.D. 1733 Governor-General Kao and Governor Yuen agreed to build the city of Tai-kong. Judge Fan and Intendant Hwang were entrusted with the work, assisted by Major-General Tsao and 2,500 troops. They surveyed the site and drew their plans. For a time the Miaotse artisans helped willingly. When the walls were a few feet high it was then harvest time; they left gradually, promising to return. Those of Ngeo-kia and four other villages said when the troops arrived "Why should we build here; we can check them in the beginning; if we wait, our chance is gone." Others feared the troops. They were assured that combined action of those who fear not the tiger would win. (If a Miaotse, and also many Chinese in Kwei-yang, hear early in the morning the

word *lao-hu*, i.e., tiger, they will not work or do business that day.) The leaders knothed a piece of wood, killed an ox, took an oath, and sent it to other villages. One hundred and two joined; those of Tai-kong, Tsai-long, and Kao-kong refused. On the 6th of the 9th moon the Miao rose and killed two interpreters and ten merchants. The next day they came to the camp, Secretary Chang was killed. Major General Tsao besieged Yang-ong. Ensign Liu was killed; Tsao wrote to Tai-kong for troops. Some of his men held Pai-loh, which is 15 $\frac{1}{2}$ from Tai-kong; they were surrounded by the rebels, and were three days without food. Brisk engagements were sustained on both sides; several officers were killed. The Miaotse held and obstructed the difficult passes. When they besieged Tai-kong they had only twenty days' rations; officials and men had to live on rice gruel. The Judge sent to two friendly villages for food, which was exceedingly dear; they were willing to supply, but the rebels threatened them. On the 9th of the 10th moon Brigadier-General Yang moved from Pai-loh to relieve Tai-kong. When he saw the dangerous passes and the manner in which they were blocked, he changed his plan. On the 12th he divided his forces. When the men saw the difficulties, fearfulness took hold of them. He said the troops are starving; they look to us; if we don't relieve them, who will? We must. He dismounted, and alone, with sword in hand, he ascended the position. Early the next morning the troops were in the stronghold; this

struck terror into the rebels and many were killed. He broke up the stone barrier. Whilst directing, a rebel, hid in a thicket, fired and wounded him; he went forward, sword in hand, a few steps and then fell dead. The soldiers lost courage; the officers could not rally them; they fled, leaving their arms and ammunition with the rebels. Whilst the rebels were elated, those of Tai-kong and Long-tsai supplied the starving camp with stores. In the 10th moon Major-General Ho, of Kwangsi, was promoted to Captain-General of Kweichow; he made an effort to relieve Tai-kong. In the 11th moon the rebels, to test the troops, crossed the river and attacked Si-ping, but were soon repulsed; this awed the villagers, and they would not to supply food. The rebels built an earthwork to prevent the troops getting water. Major-General Tsao attacked the builders. His men were compelled to eat grass and roots; the ration for officers and men was a half-pint of rice a day. The Judge and Major-General Tsao spurned the idea of surrender; they swore to lay down their lives first. The Governor wrote to hold on; relief was coming. On the 12th of the 11th moon Brigadier-General K'ang, having placed camps every 30 *li*, was near at hand; this decided the Judge to make a sortie; they dispersed the rebels and took a great quantity of rice. On the 15th day of the moon Major-General Ho arrived with troops and relieved Tai-kong. The Emperor sent 2,000 Hunanese and 1,800 Kwangsi braves to complete the work of subjugation.

On the 12th of the 3rd moon 1834 Captain-General Ho attacked the Kiu-ku rebels at Kao-po; here they had built an earth-walled town, two-thirds of a mile long and one mile and a third wide; it was situated on a hill, and was capable of being provisioned to hold out several years. Their governor, Peh, said they would fight to death to retain it. The first attack by the troops was unsuccessful. In the second attack, on the 28th day, the stronghold was taken. A town was built on its site and incorporated in the Chen-üien prefecture.

During the year 1735 there was a general revolt among the tribes already subdued. The Miaotse in a great number of places had fortified their strongholds and prepared to resist the troops. On the 9th of the 4th moon they destroyed twenty villages near Chen-üien-fu; at this time the city had no walls to protect it. They besieged Hwang-ping-hsien; at this time there were only thirty soldiers to protect it; these were assisted by fifty soldiers who were passing through, and who helped to hold the city for a time. The Mandarin sent his seal to Kwei-yang, and buried the Government silver; then he and his clerk hung themselves. Lieut. Kin, in despair, killed his wife and family, and then fled. The rebels carried all before them; three local Governors lost hope of protecting their families and place; they took each other's hands and walked into a river and drowned themselves. The main road was blocked, and Kwei-yang was in danger of falling into the rebels' hands. For several months the scattered troops were helpless to cope with

the general turmoil. In the 6th moon 8,000 Kwangsi and Kweichow men were collected to restore peace. In the 7th moon the Emperor ordered Captain-General Tong of Hunan to assist. Two members of the Inner Council, Chang and Teh, were High Commissioners; they stayed for a time in Uien-chow, Hunan, to direct affairs; in the 8th moon they went to Chen-üien-fu. In this moon Governor-General Yen ordered 2,000 soldiers from Szechuen. In the 10th moon the Emperor ordered Governor-General Chang of Hunan (once prefect of Lip'ing-fu) to take entire charge and relieve the High Commissioners.

In the 1st moon of 1736 Governor-General Chang began his operations. Every month of this year records hard fighting crowned with success. Under his wise direction of military and civil administration peace was restored; for his services he was promoted to be Viceroy of Yünnan and Kweichow, and honours granted to his sons and perpetual offices to his descendants. All his officers were duly promoted.

In the 3rd moon of 1739 a notorious rebel Ah-sa revolted; he lived at Ku-luh, near Ting-fan-chow; he was a man of wealth, and had many followers; he committed many outrageous attacks upon travellers and Chinese settlers, and murdered a Chinaman; he resisted the police of Ting-fan-chow. His father, Lao-pai, was taken. They threatened, if he were not released, to revolt. In a short time 300 men joined him, and these plundered several villages. Governor-General Chang

sent 1,000 troops to quell this revolt. After a little resistance the movement was crushed, and Ah-sa and the ringleaders beheaded. A garrison of 400 soldiers were placed at Ta-tang, 15 $\frac{1}{2}$ from Ku-luh.

Of the sustained war between the Miaotse and Chinese during the reign of the Emperor Tong-ci, I have no particular information.





BIOGRAPHY OF THE MAHOMETAN PRINCE HSIEN YANG.

Reference has been made to Sai Tien-ci, or Hsien Yang-wang, *i.e.*, Prince, in my remarks on Yünnan-fu. After many enquiries among my Mahometan friends concerning this man, my efforts were rewarded by being presented with a copy of his biography, of which the following is a translation. It was written over two hundred years ago.

Prince Hsien Yang's ancestor was Prince So Fie-ur, of Pu-ha-la kingdom; he was of the twenty-sixth generation of Mahomet. He was noted for his high virtues and benevolence; he preferred arbitration to fighting with his enemies. In A.D. 1071 he came with his brother Ai Ur-sha, his three sons, and five grandchildren, relatives, friends, servants, and others, in all 5,350 persons, and with more than 5,000 animals. He brought tribute to the Emperor Shi Ning. The Emperor received him with kindness, and after a time he was ap-

pointed to an office in one of the Six Boards. At one period there was a rebellion in a frontier section, and many country people were killed. Prince So Fie-ur was sent to subdue the rebels, and he did so without the use of an inch of iron. He put on clothes used to meet guests, and went into the rebel camp. He discoursed with them upon righteousness, which tends to happiness, and of unrighteousness, which ends in misery, and of the evils of war and of the suffering that follows. The hearts of the rebels were moved, they believed his words, obeyed his advice, disbanded themselves, and the district was restored to peace. His success greatly pleased the Emperor, who bestowed on him the title of Marquis Ning Sh. In A.D. 1081 two ministers, Oh Li-chi and Mi Sha-ur, visited So Fie-ur, and besought him to return; they also brought as tribute 10,000 horses to the Emperor, hoping to influence his Majesty. The Emperor was unwilling to grant their request. He raised So Fie-ur to a dukedom, calling him Duke Ch'in Kwoh, and gave him presents of gold and clothes; and a grant of land was given to those who came to invite the Duke to return. His own people and body-guard called him Prince.

The Prince had two sons, the elder of whom was named Sa Yen. The Emperor first made him Marquis Ning Sh and afterwards Duke Lü Kwoh, and he took his father's position. Sa Yen had five sons, the eldest of whom was named Su Tsu-sah. He took his father's title of Marquis, and in consideration

of his great merit the Emperor called him Prince Chao Ch'in. Su Tsu-sah had two sons, the elder of whom was named K'ang Ma-ting. He took his father's titles and position, and was Commander-in-chief.

K'ang Ma had three sons; the eldest was named Ma Ho-shui, and he succeeded his father. In A.D. 1280 the whole of the military power was under his direction, and after ten years, tranquillity was restored in the Empire. He then gave up his commission and retired into private life. From his eighteenth to his ninety-eighth year he only wore cotton clothes; he was most careful in his diet, and lived in seclusion after his retirement from public life.

He had two sons, the elder being Chang Si-ting. During his boyhood he showed great wisdom, intelligence, and benevolence. When he was a young man, there was a general famine, and brigandage was rife in many parts. He could not be indifferent at this crisis; he exhorted the thieves to abandon their evil ways, gave relief to the suffering, but had no desire for an official life. After the famine had passed over, a rebellion broke out in the province of Shensi, and the roads were unsafe to travel. The Emperor gave him the office of Commander-in-chief at the city of Hsien-yang, situated on Han River, to suppress the rebels. Prince Chang disapproved of the use of a military force in subduing them, and disbanded his troops. When the rebels heard of his kindness, and the reason of his discharging his soldiers, a deputation came

with incense, besought his forgiveness, and asked permission to live as citizens. Prince Chang agreed to the request, and they became peaceful and loyal subjects. He reduced the taxes, and built and endowed schools to teach the doctrines of morality. The waste lands he had brought under cultivation, and after eight years of his administration, peace and prosperity reigned, and his fame spread abroad. The Emperor was greatly pleased, and eulogised him, saying: "He has the ability for a Grand Secretary of State, and he can rule like a Prince; he is a pillar of the nation"—and he called him Prince Hsien Yang. His Majesty, in consideration of his virtue and valour, would not use his private name in conversation.

After a time there was trouble in Annam, and the Emperor gave him sole command of an expeditionary corps to subdue the rebels along the Song-kiang River. Although he had a large army, he discarded the use of arms, only using moral suasion. He did not injure a hair of an Annamite; and soon they became obedient and loyal. He advised them to establish schools, as of the first importance; and, secondly, agriculture; and within five years peace and prosperity reigned.

There was a continuous series of reports of trouble in Yünnan, presented to the Throne. The Emperor, in consultation with Prince Hsien Yang, said he believed the principal cause of unrest arose through the officials. He suggested to Prince Hsien Yang to go and restore tranquillity. He consented, and his Majesty gave him 5,000 ounces of gold

grain, 100,000 pieces of gold (probably gold leaf), and 1,000,000 ounces of silver, for special use. Upon his arrival in Yünnan he made full enquiry into all matters of public and private importance. Much instruction was required in agriculture, improvement in matrimonial affairs, and morality. The spirit of revenge and constant bloodshed was common. The taxes were exorbitant, the yamên runners most oppressive, and the people sorely burdened. The Emperor, acting upon advice, had instituted a martial form of administration.

Prince Hsien Yang sent his eldest son, Fa Su-la-ting, to the Emperor with a petition for needed reforms, and asked permission to carry them out. His Majesty was greatly pleased with the proposed reforms, and granted him full power to enact them. Prince Hsien Yang's central point of government was education on the principles which govern the state and the home, with all their proper subjects; then good order can be maintained in the home and state. His first work was to build a Confucian temple and free schools in needed districts, to bring under cultivation the waste ground, to reduce taxes, and the number of yamên parasites; he dismissed useless officials, and dealt leniently with transgressors. The aboriginal tribes of Yünnan bowed to his influence, and brought their taxes and tribute willingly.

Fuh Ku, chieftain of Lo-pan-tien, refused to submit to him. An officer was sent to his place, who ordered him to submit or else

within three days the district would be attacked. The people refused to obey, whereupon the Prince granted them three more days of grace; this was slighted. His officers came and asked if they should attack the rebels. Hsien Yang, replied, "No." One day a rebel came out and gave a challenge to fight, and officer Pu Fa-hwa accepted it, rushed into the town with his men and defeated the rebels. Prince Hsien Yang beat a gong and stopped the fighting, severely rebuking Pu Fa-hwa, saying, "My mission is to restore peace in Yünnan, but not by the sword. You have disobeyed orders and are deserving of death." This officer and his men were placed under arrest. A deputation of officers waited on the Prince and besought him to spare Pu Fa's life, reminding him that he had not put any man to death in the province. The Prince promised that after peace was restored Pu Fa and his men should be liberated; but that if such an act were repeated, the guilty should suffer. When Fuh Ku, heard of this, he said, "If the Prince has such grace as this, it is useless to waste life in fighting." He, at the head of his followers, came burning incense and submitted. The Prince received them kindly as children, whilst they treated him as a father. The tribute was paid in full, and presents brought for himself, officers, and men; the Prince refused to accept any, or to permit those under him to take a thread. Fuh Ku, and other headmen called Prince Hsien 聖神天王 *i.e.*, holy, spiritual, heavenly prince. Soon after

this event 400,000 persons of 680 districts became loyal subjects.

The Burmese sent officer Shih Lo-fo-peh in charge of an expedition of several thousand troops, who were well supplied with elephants and horses, to attack 金齒 *i.e.*, Yong Chang-fu. When Prince Hsien heard of this he wrote to officers Twan Sin, of Pu-kang, not to fight; the order was obeyed, and thereby thousands of lives were saved in Yong-chang, Teng-ueh, and Mien-lin. There was much disquiet in these parts, so he went himself and arranged matters. The causes of discontent were removed, and the aboriginal tribes gladly brought their taxes and tribute. A Thibetan officer named Chong-shwen came and earnestly asked for a seal, which the Prince granted. He recommended twelve officers in the Li-kiang and Mien-lin prefectures to the Throne for the rank of Viscount, and ninety-six persons in other places for honours and perpetual offices, in consideration of valuable service rendered by them in the province. These requests received Imperial sanction. He corrected the social customs of the aborigines of East and West Yünnan. He made roads, and bridges where required, and converted waste ground into arable land, and removed hindrances in water-courses in order to prevent floods. It is difficult to make a minute record of his public work and improvements. He was held in high esteem by officials and people, and it became a saying abroad that Yünnan was the happiest place under heaven, *i.e.*, China.

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Prince Hsien Yang surveyed the land around Yünnan-fu, and found that its conformation and old water-courses indicated that the lake had covered the plain, and that there was danger of frequent inundations. He conceived the idea of reclaiming land and preventing floods. He ordered his third son, Hu Shin, and an officer, Chang Li-tao, with 3,000 men, to cut a channel at Shī-long-pa, on the south-west shore, and thus by lowering the level of the lake a few feet, he reclaimed much land. The water found a natural course, and flows through An-tin and Wu-ting-chow, emptying itself into the Yangtze. The whole work of cutting, irrigating, and making the reclaimed land fit for use, took three years. He next made an embankment to lead the water of the Pan-long River into the lake. There was much land under water in the east of the city, through a stream emptying itself into this low place. He made a channel 70 *li* in length, 12 feet wide and 10 feet deep, with 10 small locks and 360 sluices. The canal is called the "Gold sap stream;" it is above the level of the country, it carries the water off from the mountains to the lake, and when needed the water is used for the rice fields; it can be seen by any traveller. He reclaimed much land by his system of water levels and draining. He encouraged immigration to occupy his new land; he opened free schools and encouraged all educational efforts. He appointed Chang Li-tao as Minister of Agriculture and Immigration Commissioner. He endowed schools, and gave bonuses to de-

serving officials from the land rents, and rewarded faithful soldiers when they captured robbers. He gave seed and implements to needy squatters and exempted them from taxes for a time. He established free inns for the use of poor travellers. He lowered all taxes upon merchandise in its transport through the province. He abolished the press system of yamên employés, by establishing Government-paid men. He instituted alms-houses for the poor, police stations, and fairs. He ordered his son Sa Lu-la-ting to improve the soldiers' uniforms. He built the large Wen-miao, *i.e.*, Confucian temple, in Yünnan, and also the mosque 清真寺. Prince Hsien Yang had five sons and nineteen grandchildren. The date of his death is not given. I have already referred in another paper to his grave and an image of him in a temple.



REMINISCENCES OF MR. P'AN.

Mr. P'an is a Heb Miao whom I had the pleasure of meeting in Kwieyang in August 1880, and to whom I am indebted for the following items, and also for a vocabulary of his language:—

Their knowledge of the Creator is very obscure. He is called Shiang-ko-lau. He was formerly a man who lived in the world for 3,800 years, and then died; the place of his decease is not known, but he is believed to be somewhere above. His father's name was Keo Chiang-tai, and his mother's, Vuh-peh-vuh-lioh. He opened the heavens and the earth, and gave grain and fields. When he made men they were dumb, but afterwards he endowed them with speech. He gave them all things to enjoy. There are no temples erected to his honour, or tablets, scrolls, or an image of him. The knowledge about him is transmitted from one generation to another. He is the real object of worship. They have no

set time to adore him. At a betrothal, marriage, or when laying the foundation of a house or bridge, his favour is invoked. An offering is prepared of pork, fowls, mutton, ducks, and geese. Beef, horse flesh, and dog's flesh are forbidden: because, when Shiang-ko-lau lived, he said the flesh of the last three animals was unclean. Incense and paper are burnt; twelve cups of wine, one basin of rice, and an equal number of basins of meat, all properly arranged. Then an elder comes forward, burning incense, and sits and invokes Shiang-ko-lau, saying: "We have prepared this feast for you; please come. Preserve this young couple; give them joy and wealth, long life and honour for thousands of years, so as to be like thee." The master of ceremonies, with all present, makes a bow. He pours a little wine out of each cup on the floor, then the company drink the wine, and feast.

Praying for Rain.—The highest mountain in the neighbourhood is chosen, and a sacrifice is offered to Ka Sh'i: who he is they do not know. An offering is prepared of a dog, a white cock fowl, and four cups of wine; no incense or paper is burnt. After the offerings have been presented, the supplicants eat it. P'an says this method always brings rain; they return no thanks; nor have they any god to stop the rain.

Marriages.—Engagements are made by mutual choice. At weddings, the parents of both parties invite their own friends and provides the food. The wife's parents provide her with clothes and silver ornaments; the

husband, or his friends, provide the furniture. A feast is held for three days at the house of the parents-in-law, and thence the wife is escorted to her new home. She is allowed to visit her parents three times a year; they both eat at the same table. At feasts the husbands play music, and the wives dance. If a wife is childless, this is the cause for taking a second wife.

Treatment of the Sick.—When a person falls sick, a priest is invited to make an examination; he does not feel the pulse. A large tray of rice is provided, and a thread is taken from the sick persons dress and placed on the rice, the priest chants and then stirs the rice, and by certain forms traced he knows the disease. Another method is to draw a thread across an egg; the egg is broken and the thread cast in, the complaint is ascertained by the position of the cotton. Sickness is believed to be the result of the visitation of evil spirits, and offerings are made; and they beseech it to depart. A bunch of bean straw is given to the exorcist when he goes home; if the afflicted recovers, a present is sent to the priest; if no recovery takes place, no present is sent.

Burial Customs.—When a wealthy man is to be buried, two friends are invited. A feast is prepared of a male buffalo and a pig, and abundance of wine; and incense, candles, and paper are burnt. A large piece of meat is fixed to a board; one of the guests holds the buffalo by its trachea, and walks a certain space five times, and then shoots an arrow at the meat; if he hits it, he claims the prize.

Method of Discovery of Theft.—When a theft cannot be discovered an ordinary enquiry takes place. The elder invites men of the surrounding villages to the house where the theft has taken place. A large cauldron of water is boiled, and a pint of rice is thrown in, and the whole is made into gruel. An axe head is thrown in and a reward offered to all who will attempt to get it out, bare armed. Those who attempt it sit in a room all night; the leader, during every watch, makes an offering of duck, fish, and tea to the god of thunder. In the morning the arms are examined; if there are no blisters, the persons whom they substitute are innocent, whilst the blistered one has to make a present, and restore the equivalent of the stolen property.

Education.—There are many schools for teaching Chinese; the middle class send their children for instruction. As they have no literature, their history is transmitted in songs; the old men teach the boys. They have musical instruments, but have no theatrical performances.

Fortune Telling.—They do not use characters: having obtained the time of birth, they reckon on the joints of their fingers and thus divine events. If the result is good, a liberal present is made; if bad, no money is taken; should it be very bad, the fortune-teller gives the person thirty of forty cash.

The Future Life.—The good ascend to a place of happiness, but the evil, as their souls pass over a bridge, are thrown into a river.

There is a belief that some souls enter as unburied bodies. Misfortune and its trials are believed to result from the visitation of a spirit belonging to a former generation.

Atonement and Immortality.—As to the remission of sins, they have no belief; when a good act is done, the highest being is invoked; but when sin is committed, they seek no one. There is an idea that there is redemption from hell. The soul is immortal; it cannot be seen or felt.

The Theory of the Rainbow.—Two young Miao fell in love, but their parents forbid them to marry; in course of time they died and were buried, one on each side of a stream. One day a column of vapour arose from each of their graves and met and formed a bow; so, although parted in life, they were joined in death.





ABORIGINAL TRIBES OF KWEICHOW.

The following account of the Miaotse tribes, is arranged according to location, in order to more easily understand their residence. It thus differs from the Appendix of Mr. Colquhoun's "Across Chrysi," and perhaps a little in description; it is because the basis of both translations may not be the same.

KWIE-YANG PREFECTURE. 貴陽府.

Li-ming-tsi 里民子.—The men engage in business, and the women do the field work. They are cattle breeders; the shepherdesses wear straw shoes; in their leisure at home or with the herds, they spin sheep-wool for clothing. Their new year and feasts occur at the same time and manner as the Chinese. They are also found in Ta-ting-fu and Chien-si-chow.

Ya-chioh-mia 鴉雀苗.—They trim their clothes with white. They cultivate the mountain sides. Their voices are like crows—hence

their name. Their litigations are settled by the Mandarins, who confer with their village elders.

Chien-ting-miao 尖頂苗.—Both sexes wear their hair in tufts. Husbands and wives unitedly farm the land. Their great feast is held on the 1st of the 11th moon.

Song Kia 宋家.—Their ancestors were Chinese; about B.C. 500 they separated from the nation, and located themselves among the barbarians of Kweichow. Their written and spoken language differs a little from the Chinese. Their marriage custom is for the bridegroom to send a friend to the bride's house; they are met on the way by the bride's friends, and she is unitedly escorted to her husband's home. Their burial custom is to abstain from flesh, wine, and tea for twenty-one days; then the coffin lid is sealed, and burial takes place. The men do the farm work; the women weave. Many have taken their literary degrees. Mothers are very strict in educating their daughters in the duties of womanhood.

Ts'ai Kia 蔡家.—The men wear woollen clothes; the cloth is woven by the women. The women wear their hair in a tuft, about a foot high, in appearance like a cow's horn, bound on a long pin. Fathers-in-law do not talk to their son's wives. For three days after the death of a husband or wife, they eat neither flesh or rice, but drink rice gruel, according to their ancient customs. When a husband is buried, the wife throws herself into the grave and is buried, except when prevented by

her relatives, who steal her away. They live in Kwei-chu, Shiu-wen, and Ts'ing-chou-hsiens, Wie-ming and P'ing-yüen-fu.

K'a Yu Chong Kia 卡尤种家.—Both sexes wear dark coloured clothes. The women wear flowered handkerchiefs on their heads; their upper garments are short, but their skirts are long. They have no apparel for all seasons. They celebrate a great feast on the sixth of the sixth moon. They have a midnight gathering at the full moon of the first month; the unengaged meet, sing, and dance. At a wedding, a poor man provides an ox, a rich man several; the company drink wine, then they form a ring about the ox, they shout as they go round it; sacrifices are offered; the ox is killed and cooked; when the feast is finished the company separates. This tribe is found also in An-shwen and Tu-ün-fus.

AN-SHWEN-FU 安順府.

P'u Long Chong Kia 普籠种家.—Their great feast is held on the 1st of the 12th moon. At new year time they amuse themselves by beating gongs and brass drums. At a death, friends are invited to a feast; an ox is killed, and wine drunk out of its horns. Fish or shrimps are used for sacrificing; the filial son partakes of the same. They are brave; they always carry a weapon. If they have a grudge against another, they will have their revenge; these revengeful acts are being lessened by law. They reside also in Kwang-shwen and Ting-fan-chow.

Tsen Chu Long Kia 曾竹龍家.—The women wear white clothes, long skirts, and a handkerchief on their heads; their hair is plaited into a coil, and lard is used for pomatum. On festive occasions they provide liberally of wine, sheep, and presents of clothes. Cremation is prevalent; the ashes are buried, and on the 7th of every 7th moon sacrifices are offered.

CHIEN-SI-CHOW 黔西州.

Kao Po Miao 高坡苗.—These people are also called *Ting Pan* 頂板. They wear dark clothes. They cultivate patches of arable land in the woods. The women wear long wooden hairpins,—hence their name, wooden knobs (*ting pan*). Illegitimacy establishes marriage.

Ts'ing Miao 青苗.—Both sexes wear dark clothes. The men wear straw shoes and bamboo hats; the women wear a handkerchief on their heads. Once they were difficult to govern; they have reformed in their customs.

Ta Ya Keh Lao 打牙狃獠.—At the marriage ceremony the wife knocks out two of her front teeth. The women wear a fringe of hair on their foreheads. There are five clans, but they do not intermarry. The women's skirts are made entire.

TA-TING-FU 大定府.

Luh Ngerh Tsi 六額子.—They are known as the black and white clans; they wear their hair in tufts. The women wear long

garments, but no skirts. A year after their parents' death, they invite their relatives to a sacrifice at the grave; then the grave is opened, and the coffin lid taken off; they pick out the dry bones and wash them; the white ones are reckoned clean; the unclean are buried for another year, when they are exhumed and are washed seven times; this finishes the cleaning process. If sickness breaks out in a family, it is said, "You have not washed your ancestors bones clean; you must wash them again." Some live in Wie-ming.

Peh Long Kia 白龍家.—They wear white clothes. Their principal trade is collecting varnish which exudes from trees. [The Kweichow varnish is noted throughout China.] They carry goods on their backs. Their marriage and burial customs are according to proper etiquette.

Heh Ko Lo 黑裸羅.—There are the black and white clans; the black clan predominates; they are tall, have dark complexions, and sunken eyes, and hooked noses; they shave the moustache, but allow the beard to grow. Their customs are devilish,—hence their name of Lo Kwei 羅鬼. They bind their hair in a knot on the side of their head, and wrap it in dark calico. The women wear long skirts. The dead are buried in silk wraps in a common cemetery. Some put on their armour and ride furiously to a wild place to hunt for the departed spirit; when they have found it they return and the burial is performed. They are very resolute, expert hunters,

and clever iron workers; they are the best of the aboriginal tribes. [They have a written language; a tablet of Chinese and Ko-lo is probably still to be seen in Ta-tong-fu.]

Niue Kwan Ko Lo 女官猓羅.—The first wife of a mandarin is called Nai-teh; her hair is braided in a knot, and ornaments of silver wire are worn on her forehead; in her ears are large ear-rings; her official skirts have thirty-six fine plaits. Only the son of a first wife can take his father's office; if he is too young his mother manages affairs till he is of age to take his position.

Peh Ko Lo 白猓羅.—They eat hair and drink blood; birds and small animals are first singed and then cooked in a tripod pot; they dispense with chopsticks, and use their fingers. They bind the carcasses of dead animals in straw, and fire it; thus cooked, they eat. The clan who live in P'u-ting-chow are called Ah Ho 阿和.

Keo Erh Long Kia 狗耳龍家.—The men wrap their heads in a calico handkerchief. The women bind their hair in such a fashion, that it looks like the ears of a dog,—hence their name. At the commencement of the spring, they erect a pole in a common, which is called the "Demon pole." The unengaged meet on the night of the full moon and sing and dance; the match is made by mutual choice; a horse or an ox is given as betrothal present. Many now use go-betweens.

Hwa Miao 花苗.—They have no surnames. They are a law-abiding people; they are industrious, but have some evil customs. Every first moon the unengaged meet at moonlight to sing and dance; the men play reed instruments and the women ring bells. The engaged use a middleman; frequent visits are paid to the wife's home before she leaves for her own house. They sacrifice animals and pray to demons.

TU-ÜIN-FU 都勿府.

Pa Tsai Heh Miao 八寨黑苗.—The maidens wear a piece of embroidery upon their breasts. Every hamlet has its own betrothal house; the unengaged meet; the betrothal dowry consists of an ox and some wine. The third day after marriage the wife returns to her parents for six months; at its expiration, if the husband brings some money, his wife is given to him, if not, she is married to another.

Twan Quin Miao 短裙苗.—The men wear tight jackets and loose pants, the women wear tight upper garments and short, fine plaited skirts. They gather rushes as an article of trade. Those who get drunk often sleep on the hillside; they bathe in cold water in winter; they say it warms them.

Heh Miao 黑苗.—They are very numerous, and their local customs differ. Both sexes wear black clothes; they are agile in climbing the mountain sides. They are given to

quarrelling. Many wear a white feather in their hair; they always carry a weapon for defence when travelling. They were brought under Imperial rule in A.D. 1736. In the first moon they have festive gatherings; the men play the *luh-sen*, i.e., six-reed instruments; both sexes sing and dance. They erect a pole with streamers upon their graves and offer sacrifices. They live about Pa-tsai, Tan-kiang, Chen-üen-fu, Li-p'ing-fu, Ku-chow, and Ts'ing-kiang.

Yang Kwang Miao 羊獢苗—Their general surnames are, Yang, Chang, Shih, and Yeo. The men farm the land, and the women weave calico. They are fond of fishing and hunting.

LI-P'ING PREFECTURE 黎平府.

Yang-ting-la-han-miao 陽洞羅漢苗.—The men are farmers. The women wind their hair in a knot and secure it by a wooden pin, and wear gold and silver ornaments, and pieces of embroidery upon the chest and back. In some places they wear long skirts and under-clothing; in other districts only long skirts. They rear the silkworm and weave flowered silks. Every few days they wash their hair. They are industrious and love cleanliness. It is difficult to find their equals among the Miao.

Hong-cheo-miao 洪州苗.—In dress and customs they are like the Chinese. The men are good farmers. The women weave a calico which has a good reputation.

Luh Tong Ih Ren 大洞夷人.—Both sexes wear short garments; the women wear finely embroidered coloured skirts, collars and shoes. The sign of engagement is a strip of each other's clothes, which is worn round the waist. A lucky day is chosen for the marriage; a few tens of maidens, with calico umbrellas, escort the bride, with singing and dancing, to the bridegroom's house. A feast for three days is given; at its expiration the wife is escorted to her mother's house. After the birth of the first child, a present is given to her parents; then she returns permanently to her husband's house. Her mother, upon her leaving, presents her with several pieces of calico. The women are good weavers; many of the men can read Chinese. Their burial customs and worshipping of ancestors are like the Chinese.

Chu Shi Keh Lao 猪屎猓猪.—They do not bathe; an offensive effluvia arises when in their presence. Pigs and dogs live in their houses. The men always carry weapons; if they have a grudge they will surely take their revenge; if not sufficient personally, they prepare a feast and invite to help; after partaking the meal, they are willing to share injury; if one should be killed, an ox is given for his life.

KWANG-SHWHN PREFECTURE 廣順府.

K'eh Mong Ku Yang Miao 克孟牯羊苗.—They live in caves or fissures in the mountains, and use bamboo ladders to get up and down. [I saw some dwelling as described in the

south of Kweichow.] They do not employ oxen to plough, but use light hoes. Engagements are made by mutual choice, — by harmony of a reed instrument. After the birth of the first child the wife is allowed to visit her parents. At death, they laugh, sing, and dance; this means contesting with death. In the following year, when they hear the cuckoo, they weep aloud, saying, "The cuckoo returns at her appointed time, but our parents have not returned."

Hong Ke Lao 紅疙佬.—Their burial custom is to deposit the coffin upon a high spot, unburied, or by a river, under the shade of a tree.

Tong Miao 東苗.—There are several clans, but these have no surnames. They wear flowered clothes; these have no buttons, but are fastened by a girdle around the waist. The men do not shave the top of the head. On the 20th of the 8th moon several villages unite and invite an exorcist to sacrifice to their ancestors, and chant; an ox is killed for a feast. Every spring they hunt; whatsoever is taken, animal or bird, is cooked and eaten in honour of their ancestors.

T'u Ren 土人.—They intermarry with civilians and soldiers. They sing when at work, and are very sociable. At the new year they serenade at their friends' houses, and by them are entertained with wine and food.

PING-YÜEN-CHOW 平遠州.

Oh'ie Miao 管苗.—They are well-disposed. Each sex weaves the materials for their clothes. They have no rice, but live upon the product of mountain fields.

Ko Owien Keh Lao 鍋圈狔佬.—The men weave fine calico. The women bind their hair in dark calico, in a ring, like unto a ring which is placed in a cooking pan. When sick they do not use medicines, but put a tiger's head in a sieve; they place offerings around it, and an exorcist prays.

Chien Fah Keh Lao 翦髮狔佬.—Both sexes wear their hair in tufts on the side of their heads. They are farmers. Cremation is general.

LI-PO-HSIEN 荔波縣.

Lin Kia Miao 狔家苗.—On the 25th of the 10th moon they hold a feast for the purpose of sacrificing to demons. In the 11th moon the unengaged meet; the maidens wear flowered veils; they all sing and dance; those who are engaged go home. After the birth of the first child, the mother visits her parents, informs a go-between, and then marriage is established.

Tong Kia Miao 狔家苗.—They wear long outer garments, which reach the knees. They live in places near water, and cultivate cotton. The women weave calico. Nearly all the men can speak Chinese, yet few can read it; they

KU-CHOW 古州.

Yie T'eo Miao 爺頭苗.—They are a branch of the Heh Miao; they are of a quarrelsome disposition. Men pull the plough instead of beasts. Their great feast is held on the 1st of the 10th moon. The women plait their hair in a tuft on one side of their heads; long silver pins and large ear-rings are commonly used; the edge of their skirts are embroidered. First cousins must marry. If the husband is not able to pay the whole of his wife's dowry, his sons or grandsons have to pay the balance. If a brother has no son, and a sister has a daughter, she must purchase his permission to marry; if she cannot give a present she must refrain from marrying her daughter.

T'ong Tsai Miao 洞崽苗.—The larger villages are occupied by the Zie-t'eo; the smaller by this clan; they obey the behests of the Zie-t'eo. Marriages must be among the people of the same village; if a man should marry a Zie-t'eo woman, the clan gathers; they loot his property and kill the offender. They are very good boatmen.

Ch'eh Tsai Miao 車寨苗.—Many of the men are clever artisans, and the women experts at needle-work. The unengaged meet at a fixed date. Their singing is superior to other Miaotse. They enter into proper betrothal engagements for marriage.

Ts'ing Chong Kia 青冲家.—They wear dark calico on their heads; women are fair. They are clever at embroidery and playing

blood comes from their nostrils ; they guard the grave three days, and then return to their homes.

HWANG-P'ING-HSIEN 黃平縣.

Sen Miao 生苗.—Many have rude habits. Raw flesh and fowl they esteem very highly. They are also located in Tai-kong, Kai-li, and Si-ping.

Hwa Keh Lao 花仡佬.—They are also called Keh-teo ; they are indolent at farming, but industrious at hunting and trapping. The women embroider their sleeves and wear many silver ornaments about their persons ; they rear the silkworm as an industry.

P'i Pao Keh Lao 披袍仡佬.—The inner garments of both sexes are short ; the outside ones are short in front and long behind ; these are made of woollen stuff. In general they are farmers ; some are noted ploughshare makers.

Tsi Kiang Miao 紫姜苗.— They are a branch of the Kui-sing Miao. They are very quarrelsome ; they lightly esteem life ; if they meet an enemy they would not fear to eat him alive. A great feast is held on the 1st of the 10th moon ; during this day they do not leave their houses ; those who do have bad luck. Many serve as soldiers ; some have taken military and literary degrees. It is difficult to recognise them as Miaotse.

Heh Shan Miao 黑山苗.—They wear blue calico turbans; they live in secluded glens, and are given to robbery. They use tall grass for divination.

Heh Sen Miao 黑生苗.—They are a wicked lot; they plot to plunder the rich, and set fire to houses. During the reign of the Emperor Yongchen they were subjugated, and since they have proved a law-observing people.

Heh Chong Miao 黑种苗.—They are lumber-men, and many of them are wealthy; they do business with the Chinese. They are willing to loan money to assist people in trade upon a word of honour. If a person cannot repay at date, and will tell the truth, they are willing to make a fresh advance; should they find that they have been deceived, they go and take away the bones of the borrower's parents. When this is discovered, an earnest effort is made to repay, to obtain the bones; other graves being subject to injury, there is a mutual effort made to pay the debt. Now their elders arrange these matters and seldom the above-mentioned means are used.

Ts'ing Kiang Chong Kia 清江种家.—The men wear red turbans, and carry knives in their belts. Formerly they kidnapped lonely travellers; they put a crouch of a tree on his neck as a collar and lead him to their village; those who could redeem themselves were liberated; those who could not suffered a great deal. Severe measures have cured them of this evil practice. The farm-work is mostly done by women.

Heh Chioh Miao. 黑脚苗.—They formerly lived by highway robbery; those who could not or would not join the band were forbidden to marry. Divination is performed by two whelk shells in a tub of water; it is always true. Widows do not marry. Now they are a law-abiding people.

Heh Lo Miao 黑樓苗.—By general consent, a prominent spot is chosen, and a high tower erected, which is called the "assembly hall." A long wooden tube is suspended; when beaten, it is the signal for a general muster, with arms, to hear the elder's message; absentees have to give an ox for general use.

Lo Han Miao 羅漢苗.—The men plait their hair, and many wear a piece of fox-tail in their hair. They are very devout Buddhists. On the third day of the third moon, both sexes hold a picnic in honour of Buddha; they sing and dance, and do not light a fire for three days.

Kiu Ku Miao 九股苗.—Marquis Cu Ko, after subjugating the aboriginal tribe, about A.D. 230, left nine families in this district; hence their name, "Nine thighs." They have proved desperate characters. Formerly, when in battle, they wore iron helmets, mail on their bodies and legs, in the left hand a baton, and in the right a cross-bow and poisoned arrows. They used a cross-bow which required three men to work; and they fired with precision. They were finally subdued in the 10th year of the Emperor Yong Chen, A.D. 1733; and

cities were built and mandarins appointed in their country.

Man Ren 蠻人.—The men wear straw capes; the women dark, embroidered calico clothes and short skirts. At a burial they sacrifice an ox, and sing and dance. They are wickedly disposed. They are fond of fishing and hunting. They have a great feast at the end of the tenth moon, when they sacrifice to devils.

P'ING-YÜEH 平越州.

Tsi Miao 西苗.—Their general surnames are Ma, Shie, Ho, Lo, and Lüie. After the birth of their first child they live as husband and wife in their own home. After harvest they turn their kine out to pasture, and they hold a feast. The married wear woollen garments bound by a girdle, the unmarried attire themselves in dark calico. By arrangement, about one hundred meet and hold a festival for three days and nights; at the close an ox is killed and eaten in recognition of a bountiful harvest; it is called "The sacrifice to the white tiger." They are afraid to break the law.

Yao Miao 天苗.—Their general name is Chi. The women are good weavers and dyers. Their great feast is held on the 12th of the 11th moon. One clan, who live at Ch'en Mong-lao-tipa, use leaves to make clothes. Maidens, when fifteen years old, erect a bamboo in a desert place, and bachelors woo them by playing

reed instruments. Corpses are wrapped in twigs and placed in trees, and exposed to the elements to be destroyed.

TING-FAN-CHOW 定番州.

Ku Lin Miao 谷蘭苗.—They are cruel and ruthless. They are experts in the use of fire-arms; they generally carry a sharp knife in their belts. They are feared by the Miaotse. The men farm the land, and the women weave superior calico. They have go-betweens for marriages.

Hu Luh Miao 葫蘆苗.—Formerly they were a lawless people,—constantly committing highway robbery; eschewing husbandry; now they are law-abiding.

Pa Fan Miao 八番苗.—Their customs in general are like the Chinese. As a rule, the men are indolent, but the women are industrious; by sunrise they are working in the fields, and at sunset they weave. They beat out their grain in a wooden mortar. At their feasts they strike wood utensils for music. The great feast is held towards the close of the tenth moon. For burials a lucky hour is chosen at night for interment, in order to evade attendance of relatives.

KWEI-TING-HSIEN 貴定縣.

Peh Miao 白苗.—Both sexes wear white clothes. The men wear their hair in a tuft on one side of their heads, and straw sandals; the women fix their hair with a long pin. The

sacrificial animal for their ancestors is an ox; several are well fed; then they are set to fight; the conqueror is chosen, and killed upon a lucky day; when the ceremony is finished, a feast is held and songs sung by the relatives.

P'ing Fah 平伐.—The men wear straw capes; the women's apparel is garments and skirts, and their hair is fastened by long pins. At weddings they sacrifice a dog.

TUH-SHAN-CHOW 獨山州.

Kiu Ming Kiu Sing Miao 九名九姓苗.—They are very treacherous. At deaths, burials, or marriages, they kill a bullock for a feast, and drink wine freely, and often fight; if any one is injured, an ox is given as a settlement. The women cultivate the hill-sides.

Yao Ren 瑤人.—They originally belonged to Kwangsi. During the reign of the Emperor Yong Chen, A.D. 1723-36, they settled in Kweichow. To save carrying water, they use troughs to conduct it to their houses. In their leisure they gather herbs, and many practise the healing art. [They often visit Kweiyang, and I have seen them as far as Tali-fu. They carry their medicines in a pack basket; they wear large brim hats, and chant the properties and uses of their herbs to purchasers.] The name of the god they worship is Pan Fah. Their sacred books are called P'ang-cwang; they are stamped with a round stamp in the seal character; their books are esteemed precious.

HONG-CHOW 洪州.

Tong Ren 洞人.—They are a very suspicious people. Husbands and wives farm the land. They use a great deal of salt and ginger with their food. They use bullrush down instead of cotton for wadding their clothes.

T' IEN-CHU-HSIEN 天柱縣.

Tong Miao 洞苗.—They cultivate cotton upon level land near water. Their dress is like the Chinese; and many assist the "Sons of Han." The women wear a blue handkerchief on their heads, and the edges of their skirts are embroidered. They weave beautiful veils. They understand Chinese, and quickly obey officials.

Si Shi Miao 西溪苗.—The women's skirts just reach their knees, and they bind strips of dark calico around their legs. The unengaged prepare food for a feast; those who fall in love partake of each other's food, and sing and dance. After the birth of the first child a present of an ox is given as a dowry to the wife's parents.

P'U-AN-CHOW 普安州.

Chieh Ren 棘人.—Both sexes wear woollen clothes, bound by a girdle. They seldom wash their bodies. They are well disposed, and very devout Buddhists. Their linguistic ability enables them to be interpreters to many aboriginal tribes.

Yong Fung, Lo Ko 永豐, 羅斛, *Peh Yerh Tsi* 白額子.—The men plait their hair in snail-like tuft and wear short white clothes. The women wear long dresses, but no skirts. For the restoration of the sick they pray to devils, and refuse doctors.

Long Miao 獠苗.—They are aborigines of Kwangsi, but, in A.D 1726, they migrated to Kweichow. They are excellent farmers. The women bind their hair; their upper garments are short, but their skirts are long. Their customs are different to other Miao; in general behaviour they are like the Chinese.

CHEN-NING AND SHUI-WEN 鎮寧修文.

Ta T'eo Miao 大頭苗.—The men wear bamboo hats, the women earth-colour clothes; their skirts are short; they bind their hair upon a horse-hair lid-shaped chignon; hence their name, "Big heads." They are good farmers.

Ma Ten Kia 馬蹄獠.—Their general surname is Chang and Chao. They wear white clothes; for mourning they wear black. The women use very fine calico, and bind their hair in the shape of an inverted stirrup. They are agriculturists.

Wie Ning 威寧.—The men follow the Chinese customs, and the women the Miao; this is the result of intermarriage. Their children follow the Chinese manners,—hence the name, "White sons," i.e., neutrals.

T'u Keh Lao 土狫佬.—They are poor, and wear straw capes, and work for other Miaotse. They use hot-oil on their feet, which causes them to be nimble as monkeys.

Lang Tsi Miao 郎慈苗.—They have very strange customs. At a confinement the husband is not allowed to leave the house for a month; during this period the wife has to procure food for her husband and nurse her child. As soon as the breath leaves a parents bodies they twist the head round on the shoulders, saying, "Gaze upon your descendants." This custom is gradually passing away.

TSEN-¹H-FU 遵義府.

Yang Pao Miao 楊保苗.—They use middlemen for betrothals. At burials they sacrifice and weep bitterly. They are treacherous; they will not listen to lictors from mandarins, but will obey the advice of their village elders.

SHI-PING-HSIEN 施秉縣.

Shui Keh Lao 水狫佬.—They are expert fishermen; they are not afraid to go into streams during the winter. The men dress like the Chinese. The women wear fine plaited long skirts. Their burial and matrimonial customs are like the Chinese.

T'ONG-REN-FU 銅仁府.

Hong Miao 紅苗.—Their general names are, Long, Wu, Ma, and Peh. They wear coarse silk clothes; this fabric is woven by

the women. When they fight they permit the women to separate them. The day under the cycle Yin, in the fifth moon, husbands and wives retire to separate rooms; they do not speak or leave their apartments till the morning, in order to avoid some evil influence. The garments of the dead are preserved, and an effigy is attired with them. Relatives gather and beat a drum; this is called the "Drum of consolation."

SI-NAN-FU. 思南府.

Rang Kia Man 冉家蠻.—They are very fond of fishing and hunting; they esteem fish and shrimps a great delicacy. Their customs are like the Man Ren.



A HISTORY OF THE SOUTHERN PRINCES.

(南詔野史).

The following notes are a free translation of the above-named book, written by Yang-ts'ai, of Chen-t'w-fu, Szechuen, in A.D. 1551, and re-edited by Hu-yü, of Wuchang-fu, Hupeh, in A.D. 1776—both *Chwang-uiens*, 狀元, so it is presumable that their account is authentic:—

It is probable that this province formed the basis of the present Empire. In the far distant past, a certain Prince Ah-yu, 阿育, of the Mochie kingdom in India, 西天竺摩立曷國, came into Yünnan. Prince Ah-yu, by his marriage, had one son, Ti-mong-cu, 低蒙苴. Probably the Prince came with his son and helped him to settle. Ti-mong, in course of time, had an enterprising family of nine sons; these in their turn became important men, the founders of some large tribe or nation.

The first son, Mong-cü-fu, was the ancestor of the Sixteenth Kingdom, 十六國 [where I cannot discover]. The second son, Mong-cü-lion, was the ancestor of the T'u-fan, or Tibetans, 吐蕃之祖. The third son, Mong-cü-lo, was the ancestor of the Han-ren, or Chinese, 蒙人之祖. The fourth son, Mong-cu-chow, was the founder of the Man-tsie tribes, 東繇之祖. The fifth son, Mong-cu-tu, was the ancestor, of the Mong-shih, 蒙氏之祖 (probably the Mongolians). The sixth son, Mong-cü-to, was the ancestor of the Lion Kingdom, 獅子國之祖 [perhaps the Siamese]. The seventh son, Mong-cü-lon, was the founder of the Annamese, 交趾國之祖. The eighth son, Mong-cü-song, was the ancestor of the ancient Yunnanese, 白子國之祖. The ninth son, Mon-cü-üeh, was the founder of the Pai-ih, or Peh-ih, 白夷之祖.

Mr. Yang, in his definition of words, says that a prince was called Chao, 王曰詔. After a time Mr. Yang became a Buddhist priest, and had a splendid temple of his own near Tali-fu; since this event no Yunnan scholar has taken a *Chwang-uien's* degree.

Name.—The term "Kwoh," 國, was applied to the province under the following dynasties: The Chow, B.C. 1122 to 246: Shan-tsan, 瞻聞, Pek-ai, 白崖, Kwen-erh, 昆彌, and Tien, 滇. The Han, B.C., to A.D. 221: Si-nan-ih, 西南夷, and Peh-tsi, 白子. The latter Han, A.D. 221: Chien-

ning, 遼寧. During the Tsin-song-liang and Chen dynasties, from A.D. 265 to 618, as Ning-chow, 寧州, and Swei-kwen-chow, 隋昆州. In A.D. 684 the Emperor Wen-tsang called it "Shan-tsan-fu" 善闡府. During the Sung dynasty, A.D. 960 to 1127, Nan-chow, 南詔. In the Tien dynasty, A.D. 1280 to 1368, Chong-kin, 中慶. In the Ming dynasty it was called Yünnan 雲南. The origin of the present name was in this wise: In A.D. 660 someone asked Prince Mong's Grand Secretary, Chang: "Where is your honorable country?" Chang replied: "My poor country is beneath the Yunnan, the cloudy south."

Area.—The section governed by the Six Princes was east to west, 4,000 *li*; from north to south, 2,900 *li*. General Wang-cwei, after restoring order in Szechuen in A.D. 918, procured a map of Yunnan, and presented it to the Emperor Kai-pao, to decide upon the boundary of Szechuen and Yunnan. The Emperor, with his jade axe, marked the Ta-tu River, the Upper Yangtze, as the boundary, saying, "All beyond this river belonged to the Nan-chow, i.e., the Southern Princes."

The Princedoms.—As to when these were first settled, no date is given. Prince Mong-sheh occupied the land south of the five Princes from Yong-ch'ang-fu to Yao-chow; Prince Ten-Shing resided at Ten-c'wan-chow; Prince Shi-Lang lived at Chien-c'wan-chow; Prince Tieh-cheh at Li-kiang-

fu; Prince Mong-shi at Ming-uen-fu (now Szechuen); Prince Lan-k'oung resided at Lan-kong-hsien. The line of these Princes ruled till A.D. 731, when Prince Pi-lo-ko, of Tali, with demoniacal skill, burnt them to death. This incident will be related fully further on. The thirty-seven tribes of Man-tsie dwelt in the south-east portion of the province.

The Government.—There were eight ministers to manage the legislative and civil and military affairs; nine executive officers; a president over the mandarins; an officer for the census; military instructors; judges; commissioners of public works and of the board of trade; three officers to take charge of the Government granaries; one superintendent of horses, and one for the cattle; a commander-in-chief, and a commissariat officer. There were eight prefects, Yong Chang-fu, Li Kiang-fu, and others. Two brigadier-generals: one at Hwie-li-cheo, Sī-l'wein; the other at Tong-hai-hsien. There were ten Ci-chow stationed at Chao-chow, Ten-c'wan-chow, Tai-ho-hsien, and seven other places. There were thirty-five military officers stationed in various places east of Tali, but only two west of this city. Valiant deeds performed by officers or men were rewarded by gifts of gorgeous clothes.



AN OUTLINE OF THE SIX ANCIENT KINGDOMS.

The Shan-tsan Kinydom.—It was known by this name during the Chow dynasty, B.C. 1122 to 225. The records of the rulers during this period are extinct; so nothing is known beyond the name.

The Peh-ai Kingdom.—This kingdom was founded by Ming-cu-song, 蒙苴頌, the eighth son of Ti-mong. He lived at Peh-ai, now Hong-ai. This name was altered by the Emperor Hsien-ling, about A.D. 1750. This place is on the main road between Yunnan-fu and Tali-fu, two days' journey from the latter city. It is situated in the midst of a large valley. The village contains about 150 houses.

The Kwen-mi Kingdom.—There are no records remaining concerning the rulers of this kingdom. Towards the beginning of the Christian era, an Emperor sent

an officer named Cwang-chiao, who conquered some part of Yunnan, and he called it Tien. This name is still used.

The Tien Kingdom.—Cwang-chiao was ordered by his master to reside in the province. How long this rule continued is not certain. About A.D. 20, a certain Prince, named Ch'ang-chan, 常雋, ruled. This man was such a devotee of Buddha that he neglected to govern the affairs of his state, and thus he lost control over a great many of his people, who preferred to be ruled by some member of the Peh-ai house.

The Kingdom of Peh-tsi.—This kingdom was established by Prince Ren-ko, 仁果, who was a descendant of Prince Peh-fan, of the family Mong-cu-song, of the Peh-ai Kingdom. Some time between A.D. 25 and 58, the Emperor Wu-ti sent an officer to Prince Ch'ang-chan to ask for some medicine for his own use. The Prince asked the officer, "Is your master greater than I?" The officer returned to the Emperor with this reply, who became enraged and said, "This is not a respectful answer." At this time, Prince Ren-ko, of the Indian house, was living at Peh-ai. The Emperor Wu-tu installed him as Prince of Peh-tsi, and he removed his residence to Chen-kiang-fu. The religion of the people was Buddhism; it was introduced by the Indian princes a long time before its introduction among the Chinese, through the embassy of the Emperor Ming-ti, of A.D. 66. There is a legend which says that, before the

founding of the Peh-tsī dynasty, a prince of the most ancient Indian house was caught up in the clouds, and was married to a heavenly virgin, by whom he had three sons. The first he called the gold horse (Kin-ma); the second, jade fowl (Pi-chi); the third was named Prince Peh-fan, *i.e.*, "plain rice," because he was such a strict Buddhist, and only lived upon rice. He resided at Tali. There are still memorials to their memory. Prince Plain, or White Rice, is known among the people of Tali as Peh-wang, or White Prince. His tomb is situated at the entrance to a cave, at the foot of the Ti-shī mountain, in the rear of the Shwang-üen village, which is about 12 *li* from the north gate. The White Prince's palace stood on the main street, but after the capitulation of Tali-fu, Governor Tsen, about twelve years ago, had the remains of the palace demolished, and on its site, and with most of the materials erected a large Confucian temple. On the 16th day of the 3rd moon every year, this being the first day of the great fair, about two hundred soldiers, in the presence of the generalissimo and other officers, fire three volleys to appease the soul of the White Prince, so that he may not incite the people to rebellion. The memory of the first and second sons is perpetuated by the names of two mountains, which lie to the west of Yunnan-fu. One is called Kin-ma-shan, *i.e.*, the gold horse; the other Pi-chi-shan, the jade fowl. These boys' private names were Fu-pan, Uen-teh, and Cī-teh. The origin of the names of those two mountains was in this

wise: once their father, whilst living near Yunnan-fu, had a beautiful golden-coloured horse, which both Fu-pan and Uen-teh wanted. The father settled their bickerings thus: he let it loose and told his boys, "Whoever catches it, it shall be his." Cì-teh caught it on the east hill. After this event, it was called Kin-ma-shan. One day Fu-pan and Uen-teh were strolling upon the west mountain, among the villages, and found a beautiful bird which they recognized as a jade fowl; hence the name of this mountain. Prince Ah-in, the father of these three men, returned to India, leaving his sons in Yunnan. After a time he sent his mother-in-law, with some soldiers, to escort his sons home. When they reached Yong-ch'ang-fu, the barbarians stopped them, and they had to return to India. The three sons died in Yunnan, and then their father made them the gods of these mountains. The Emperor Süien Ti, hearing of the above story, in A.D. 73 sent an officer to make a sacrifice to their spirits. The Min-kia, people of Yunnan, are the people of this state. They are also called Peh-erh-tri. Prince Ah-in, mentioned above, is doubtless a namesake of the first Hindu Prince mentioned at the commencement of this paper.

The Chien-ning Kingdom.—Marquis Cu-ko visited this province about A.D. 224, and restored order. Marquis Cu-ko's ancestral temple is on the Wu-hwa-shan, in Yunnan-fu. When he came to Hong-ai he met a man named Long-in, of the fifteenth generation of Prince Ren-ko. He changed his name to

Chang, installed him as Prince, and called his dynasty Chien-ning. The people of In-chow practised devilish arts. A mandarin named Wang-an, in the exercise of his duty, was killed by a man named Yong-kai of this district. Yong-kai fled and took refuge under Prince Swen-cwein, of the state of Wu. After a time this Prince sent him to govern Yong-ch'ang-fu. After Marquis Cu-ko subjugated the province he met him at Hong-ai and beheaded him. Prince Chang built himself a city, which he called Chien-ming. The present name is Mi-tu, about 30 *li* south of Hong-ai. Prince Chang set up in his city an iron column as a memento of his installation by Marquis Cu-ko. It is probable that this column was destroyed, because about A.D. 870 Prince Shī-long cast another one and set it up. This column is preserved in the T'ieh-cu-miau, at Mi-tu. A resident of this place told me that this column is about eight feet high and two feet in girth. The Mahometan leader, Tu Wen-hsin, wished to destroy it. He had it thrown down to break it up, but from some cause he was not able to do so. After a time Prince Chang removed his residence to Chen-kiang-fu. He was the ancestor of thirty two generations. One man of the seventh generation named Chang-lo-chin was made a Captain-General by the Emperor Chen Kwun, in A.D. 649. Chang-lo met a member of the Indian house named Si-lu-lo, at Mong-hwa, and he gave him his daughter in marriage. Si-lu-lo became first prince of the Ta-mong Kingdom. Our historian says: "The time embraced by

these six kingdoms is so long, and authentic records so scarce, from various causes, that I have not been able to collect any more information."

The Ti-mong dynasty, 大蒙國, had thirteen generations. Prince Si-lu, 細奴王, was of the thirty-sixth generation of Mong-cu-to, the fifth son of Ti-mong; his father's name was Sheh Pang; he was born in Yongch'ang-fu about A.D. 616. On account of some trouble there the family removed to Mong-hwa-ting, and farmed some land near the Weipao mountain. One day an old Buddhist came to Si-lu's house begging rice; his wife gave him some. This reduced the usual meal, so she quickly cooked some more. The mother and daughter hastened to the field, where to their great surprise they saw the old priest sitting on a large boulder with a wonderful equipage. This boulder is still to be seen, and the legend is still told. From this time Si-lu began to prosper. He obtained the position of a Captain-General, and then quitted his farm. He had wonderful incidents happening, which confirmed his belief that he was to be a prominent man. In A.D. 649, being then thirty-three years old, he became the first prince of this house. In the year A.D. 650, he resided at Mong-hwa. He built a small city about 35 li N.W. of Mong-hwa, for his settled home. In the year A.D. 654 he sent his son, C'en-jen, to see the Emperor Yong-hwei. He was received, and the Emperor presented him with a grand suit of clothes, and an office at Hong-

ai. There is a stone still to be seen on the road side, 10 *li* north of Meng-hwa; it is called the Ming-shih. Previous to Si-lu obtaining the rank of prince, he once said, near this stone, "If I am to attain to a high position, I ought to be able to cut this stone with my sword." The action followed the word, and he made a cut three inches deep. The incision is still visible. Prince Si-lu died in the year A.D. 674, having ruled 26 years, and was succeeded by his son Ch'en-sen.

Prince Lo-ch'en-jen, 熒炎王. — Ch'en-jen came to the throne in A.D. 674, being 40 years old. The Man-in of Yao-chow revolted. The Emperor Ch'en-kwan sent General Ti-ci-ku to subdue them. Ti-ci was partly successful, but by taking many of their women and children for himself he enraged them, and they enlisted the aid of the Thibetans, and with their combined forces they attacked Li-ci's camp, defeated him, and killed him in battle. Ch'en-jen died in A.D. 712, having ruled 39 years, and was succeeded by his son Ch'en-lo-pi.

Prince Ch'en-lo-pi, 熒邏皮王. — He came to the throne in A.D. 712, being 40 years of age. In A.D. 713, the Emperor Kai-uen gave him the title of Prince Ih-ten, and the jurisdiction of Ming-uen-fu, Szechuen, and sent an officer there to collect taxes. In A.D. 715, Ch'en-lo sent his head minister to the Emperor to ask permission to build a temple to the tutelary god. In A.D. 722, Ch'en-lo refused to obey the Emperor. In A.D. 727 he built a temple

and dedicated it to a Captain-General Wang, who lived about A.D. 280. He died in A.D. 729, having ruled 16 years ; being succeeded by his son Pi-lo-ko.

Prince Pi-lo-ko, 皮邏閣王.—He began his administration in A.D. 729, when he was 31 years old. There is no record of the other five Princes up to this date. Pi-lo-ko was a very ambitious man, and desired the supreme rule of Yunnan. He enlisted the Chinese officer Wang, who was stationed at Chien-c'wan-fu, Szechuen, and proposed to the Emperor that if there were only one prince to deal with in the province it would be advantageous to the Imperial Government. This proposal received the sanction of the Emperor. Lo-ko soon set himself to work to bring this to pass. He sent invitations to the five Princes and their sons to assemble with him at Mong-hwa-ting to sacrifice to their Indian ancestor, on the 24th day of the 6th moon of the year A.D. 731. He prepared a tower made of pitch pine for the place of celebration. He threatened to punish with death whoever refused to come. Prince U-tsen, of Ten-c'wan-chow, at first demurred, but afterwards consented. His wife, Tsi-shan, was suspicious of this gathering ; so she advised her husband to wear an iron bracelet. They met and performed the sacrifice, and afterwards Lo-ko treated them liberally with wine and they became drunk and incapable. When it was dark, Lo-ko placed a cordon of soldiers around the tower, and then set it on fire, and the five Princes and

their sons perished. Lo-ko then sent a message to their wives to come and claim their husband's bones. Tsi-shan was the only person who could recognise her husband's remains, because of the iron bracelet. She took the charred remains home and buried them. After a time Lo-ko purposed to take these widows for himself. Tsi-shan was a very beautiful and intelligent woman. Lo-ko sent a band of soldiers to take her. Hearing of it in time, she shut the gates of her city for protection. She said to her people: "Can I ever forget my husband's cruel death? No, never." The soldiers besieged the city and soon the provisions failed; so, rather than give herself up, she took her own life, and died on the 23rd day of the 7th moon, at a place now called Teh-üen-cen, 20 li N.E. of Ten-c'wan-chow. Both these events are celebrated yearly by a little feast. [On the 24th of the 6th moon, the people hold the "Ho-pah-chieh," firebrand feast. (I believe such a feast is not held elsewhere in China.) The farmers in the evening run round the hedges of their fields with firebrands; in some villages they erect a stack of straw, decorate it with paper flags, and in the evening it is set on fire; then a rush is made by the young married men to get the top flag, for it is believed that its owner will have a son during the year. In the city of Ta-li most of the people run about their houses with a lighted bundle of bamboo; this action is said to preserve the family from sickness till the next feast. To honour a

friend, they fan the latter with a firebrand. The religious folks have given a meritorious turn to this cold-blooded event. In many villages along the lake shore they have a society called the "Lao-shi-hwei," whose members celebrate, by a feast, on the 23rd of every 7th moon, the tragic end of noble Tsi-shan.]

In A.D. 739, some of the Man-tsi clans rebelled. Lo-ko soon reduced them to submission, and took some of them with him to have an interview with the Emperor K'ai-üien. The Emperor received him very friendly, bestowed upon him extra titles and powers, gave him many presents, and desired him to build some cities. Upon his return he employed the Man-tsi to build the city of "T'ai-ho," 太和; its site is now the village of the same name near the Kwan-in-t'ang, 15 li south of Ta-li. He also built the town of Ta-li, 大壑, which is now the large village of Shi-chow, 40 li north of Ta-li-fu. (Tu-wen-hsin, the Mahometan leader, also began to restore the old city; it was a stronghold of the moderns.) The Emperor K'ai-üien gave the title of Captain-General to Lo-ko's son, Lo-fung, and placed him at Mong-hwa. In A.D. 740, a man named Mun-chao revolted. He took the cities of Chien-c'wan-lan-k'ong, and Yong-ch'ang-fu. In the next year Lo-ko retook these three cities. In A.D. 742, Lo-ko moved from Mong-hwa, and took up his residence at T'ai-ho.

He (Lo-ko) also built the Long-tow and Long-wei, i.e., "the dragon's head and tail,"

that is the Hsia and Shang Kwans. In A.D. 746, he built the city of Ta-li-fu. He died in A.D. 749, having ruled 20 years, and was succeeded by his son, Ko Lo-fung.

[The Imperial Government does not seem to have had much power either in Yunnan or Szechuen till the twelfth century. The order of things was thus: sometimes the aboriginal rulers of these provinces visited the Emperor, by whom they were well received and given presents and honours. The Imperial Government at times sent a resident, and a military demonstration was made to frighten the natives: such a system of administration had little durable effect.]

Prince Ko Lo-fung 閣邏鳳王.—He began his rule in A.D. 749, being 36 years old. The Emperor T'ien Pao sent Li Kin-ih to instal Lo-fung as Prince of Yunnan. In the year A.D. 751, he took his wife on a visit to Captain-General Li-mi. On his journey the people laid complaints against two Chinese officers, Chang and Chia, for base conduct. Lo-fung sent Lieutenant Yang to inform the Emperor of their conduct, but His Majesty refused to hear the charge. This enraged Lo-fung; so he took the affair into his own hands. He sent General Wang with troops against Chang, who was defeated, and afterwards poisoned himself. The Emperor T'ien Pao decided to punish Lo-fung, and sent 80,000 troops under General Suien and Chang for the purpose. This frightened Lo-fung, and he met the officers on the way, acknowledged his error, and asked them to disband their troops. This

which marked the boundary of Yunnan and Thibet, about 250 *li* north of Li-kiang-fu. The Thibetans were defeated, and a great number of prisoners were taken and also much spoil. Mo Sü-in sent his brother Tso and an officer, Li, with a despatch announcing the success, and a map of the conquered country. The Emperor Chen-üien, in acknowledgment, sent him a gold and a silver seal. From A.D. 796, and during the eight following years, he carried on a continuous war with the Thibetans on his northern frontier. He obtained help from Governor Kao, and with his own men he obtained the victory over the Thibetans. He died in the 7th moon of A.D. 809, having ruled 30 years. His son Sü-in-ko-cwien, succeeded him. The Emperor U-ien Ho sent an officer to sacrifice to his spirit.

Prince Suin Co-cwien, 尋閣勸王.—He came to the throne in A.D. 809, being 31 years old. Upon his installation, the Emperor Uien Ho gave him a gold seal, and called him **南詔王**. In his time he called Yunnan-fu the Eastern Capital, and Ta-li the Western Capital. He died in the 11th moon of the same year, having ruled one year, and was succeeded by his son, C'wien Long-chen.

Prince C'wien Long-chen, 勸龍晟王.—He came to the throne in A.D. 810, when only 12 years old. In the following year he used 3,000 ounces of gold to make three Buddhas, which he placed in a temple near Ta-li-fu. In A.D. 815 he made an attack upon Kia-ting-chow, Szechuen. He was foiled, because his

troops were scattered through seeing some troops fighting in mid air. The natives of this city afterwards built a temple called the "Fie-t'ien-shen-miao." Long-chen became a most wicked man. When in his nineteenth year an officer named Wang Kia killed him. He ruled 7 years, and was succeeded by his brother, C'wien Li.

Prince O'wien Li, 勸利王.—He began his administration in A.D. 817, being 15 years old. In the year A.D. 820, the Emperor Uien Ho forgave Wang Kia for murdering Prince Long-chen, but lowered his rank a few grades. In A.D. 821, C'wien Li repaired the San-tah-si, the three pagoda temples N.W. of Ta-li. During this year there was a great rise in the lake as anciently predicted, caused, it was said, by a large serpent. C'wien Li offered a large reward to any person who would kill it. A man named Twan Ci undertook the task. He had knives bound all round his body. He jumped into the lake, and was soon swallowed by the dragon, upon which the lake became calm and the waters abated. The monster was caught, and Twan Ci's body was taken from his stomach. Prince C'wien Li had Twan Ci's body buried, and a pagoda erected over his grave. In the Dragon Temple, near the lake, east of Ta-li, there is a tablet inscribed with this event. The dragon's bones were burnt and buried and a pagoda built over them. It is called the Ling-t'ah, and is situated in rear of the Yang-pi Village, at the Hsia-kwan. It is still standing about 3 li W. of the road to Ta-li. The Emperor

Chang Kin gave Prince C'wien Li a gold seal in A.D. 825. C'wien Li died the same year in Yunnan-fu, having ruled 8 years. He was succeeded by his brother, Fong Yoh.

Prince Fong Yoh, 豐佑王.—This prince came to the throne when only 7 years old, in the year A.D. 825. The Emperor Chang Kin sent officer Wei to instal him as Prince of Yunnan 滇王. In the same year the work of building the temples and restoring the three pagodas was completed. The highest pagoda was built in A.D. 630. Ten thousand little Buddhas were put in the pagodas; the circuit of the temples was 7 *li*, and there were 1,400 rooms; 400,000 lbs. of copper were used on these buildings. Some had solid brass columns and copper tiles, an immense bell, and a brass goddess of mercy 16 feet high. [It was a grand place the natives tell me. The temples were destroyed by Tu Wan-hsin, between 1860 to 1872. He used a great deal of the metal to make his cannons. The pagodas still remain, and also the two pagodas—built originally in A.D. 631—which still stand on the east side of the Wu-hwa-shan, in Yunnan-fu; these he also restored.] In A.D. 827, Fong-yoh's mother became a Buddhist nun, and I presume she and others of rank lived in the San-tah-sī. She used 5,000 ounces of silver to decorate a room with little Buddhas. In this same year Fong Yoh sent away the Taoist priests. Buddhism had revived, and large sums of money were devoted to temples. Perhaps it was about this time that the

famous temples were built on the Chi Mountains, 100 *li* N.E. of the lake, which are visited yearly by Thibetan pilgrims. During the evening of the 6th day of the 6th moon of the year A.D. 830, the stars fell like rain —[a meteoric shower]. A Chinese mandarin named Tu, stationed in Chen-tu, Szechuen treated his troops so badly that they left him and took refuge in Yunnan. Fong Yoh sent Wang Kia with troops to investigate the matter. They were opposed by Tu, and in return they defeated him, held Chen-tu for a time, and returned with much spoil. He wrote to the Emperor T'ai Ho, in A.D. 831, advising him to punish Tu. The Emperor degraded him and appointed General Li Teh to this office. Some of General Li's men insulted Fong Yoh; so, in the 5th moon of A.D. 832, he led 4,000 soldiers into Szechuen to fight with General Li. Fong Yoh seems to have studied the interests of his people: he drained the water off some marshes into the lake. In one place in the Ü-kü ravine, about 10 *li* south of Ta-li, he built a strong wall across it, and this formed a large reservoir. In dry seasons the water could be led off to water the rice fields. This work still exists, and its local name is Kao-ho, i.e., "High Pool." From this date and onward till A.D. 1600 there is often mention of some military operations with Annam. In the 6th moon of A.D. 843, Fong Yoh was troubled on account of a long drought. He asked a Buddhist priest for advice. The priest reproved him for his love of wine and

women, and told him to repent. He amended his ways, and soon rain fell in abundance. In A.D. 859, Fong Yoh sent help to the King of Burmah, to aid in resisting an attack from the Lion Kingdom 獅子國, probably Siam. In the Han dynasty, Burmah was called "Ta'n," 揮國; during the T'ang dynasty, "Piao," 馬票國. The Burmese often caused trouble in Yunnan during the Sung and Uien dynasties. In A.D. 1378 King Chao Fan-nan, 招板, of Burmah, first sent tribute to the Emperor of China. In A.D. 1387 the Emperor Hong Wu gave appointments to two Burmese. The next year the Burmese purposed attacking Kin-tong-ting. The following year they attacked T'a-lan, and were repulsed by the Chinese. In A.D. 1453, a piece of land called Mong-yang, 孟養, on the frontier, was ceded to them. In the year 1522 they burnt the insignia of Imperial suzerainty given to them. In A.D. 1540 the Chinese Government refused to acknowledge them, because of their refractory conduct. The year A.D. 860 was very eventful. Governor Li, of Szechuen, purposed to come to attack Fong Yoh with 100,000 men. Fong Yoh routed his army naer Chien-ch'ang-fu, Szechuen. Soon after this, Governor Li was beheaded by Imperial order. Some Imperial troops joined the Thibetans about this time to attack Yunnan. General Wang Kia fought them near the iron bridge on the Thibetan frontier, and killed 10,000 Chinese in the engagement. After an eventful public life of

35 years, Prince Fong Yoh died in Yunnan-fu in A.D. 860. He was succeeded by his son Shi Long. Because his son was young, General Wang-kia undertook the government for a time. Fong Yoh had sent Captain Twan-song to help the Burmese against an attack from the Lion Kingdom. The Burmese were successful, and upon his return they gave him a gold Buddha. General Wang-kia went to welcome Captain Twan, and through respect for him he worshipped his gold Buddha. Whilst in the act of prostration, Captain Twan had him beheaded, because he murdered Prince C'wien Long. This was a very critical time for the young prince. An influential minister named Chen Mai-si meditated putting away by foul means young Shi Long.

The Emperor Shi Long, 世隆皇帝.—He was the first who took this title, and the same was continued for several hundred years. The mother of Shi Long was a fisherwoman of remarkable beauty; the account of his conception is not fit to record. The Emperor Ta-chong had purposed to give him a wife from the royal household, but when he heard about his birth and had had his fate reckoned, he refused. His mother became a Buddhist nun. Shi Long came to the throne in A.D. 860, in his sixteenth year. Several princes had sent tribute to the Emperor of China, but Prince C'wien Long and Fong Yoh did not; they assumed an independent position. Shi Long, by taking the title of Emperor, gave great

offence. The Imperial Emperor sought to punish him, but Shi Long often obtained the victory over the Chinese troops. In A.D. 863, Shi Long fought in Szechuen. He took a stone Buddha as a prize; soon afterwards discontent reigned among his troops, and towards the New Year, because the stores failed, a general desertion was proposed. Shi Long sought the advice of Priest Tsong, who, by invoking the sand of the river bank, changed it into rice, and by charming the water it became wine! and each man took as much as he would to satisfaction. During one of his incursions in Szechuen, one of his officers, named Tong-chen was taken prisoner. By Shi Long's request the Emperor released him, and in A.D. 870 an embassy was sent to thank the Imperial Government. In A. D. 871, he made another raid upon Szechuen, and after taking several cities he made for Chen-tu. Governor Lu sent a party to Shi Long to arrange matters. The Emperor quickly sent Captain-Generals Jen and Song to Governor Lu's relief. These officers attacked Shi Long and repulsed him. In A.D. 874 he did some fighting in Kweichow, and again in Szechuen. His officer, Hwang, was defeated and returned for more men. This time Shi Long accompanied them, and attacked Lichow. About this period he sent Lieutenant Wang and forty men with a letter of confession for the Emperor to Governor Lu. The latter put thirty eight of the party into prison, and sent back Twan-long and Twan-in. Shi Long's troops returned to Yunnan. In the year

A.D. 876, Shi Long again attacked Ya-cheo. Governor Kao drove him down the Yangtze, killing 50 men, and retook the cities. In A.D. 877, Shi Long sent an officer to Governor Kao, to sue for peace. Governor Kao refused and beheaded the bearer. The next year Shi Long refused to receive an Imperial officer, and would only negotiate through a priest; so Governor Kao sent a priest to him. In A.D. 878, in the 2nd moon, Shi Long made his last attack upon Szechuen. He was defeated by Governor Kao. He fell sick with a virulent carbuncle, and died in the Kin-tsin temple, in Ueh-shi-ting, Szechuen, after an eventful life of eighteen years. He was succeeded by his son Long Shwen.

Emperor Long-Shwen, 降 舜 宣 武 帝.—He began to rule in A.D. 878, when he was seventeen years old. Fearing the Emperor's displeasure, he sent an embassy to sue for peace, and it was granted. In A.D. 880 he sent an improper letter to the Emperor, using too great liberty of address. It caused great merriment at Court, which enraged the bearers, and a tussle occurred between them and some courtiers before his Majesty, who had to part them. There was a great deal of trouble in Yunnan at this time, and perhaps as a politic move, the Emperor Chong Ho sent a friendly letter to Long Shwen. In A.D. 884, the Emperor sent him a princess for his wife. The next year Emperor Chiüien, purposed to give him a princess to wife, so Long Shwen sent three of his chief officers to receive her.

Emperor Kao, hearing who were being sent, despatched a secret letter by fast couriers, telling the Emperor of the power of these men, and advising him to poison them. These men were well received, invited to a banquet and poisoned. In A.D. 887, an earthquake occurred which did great damage to the Hsia and Shang Kwans. Long Shwen was a most voluptuous man, useless as a ruler, leaving the Government to his officers; in consequence, he was disliked by his people. In the year 898 he murdered several of his household servants through various reports from his concubines. His behaviour caused much hatred among his servants, and one named Yang murdered him, in Yunnan-fu. He held his position 20 years, and was succeeded by his son Shwen Hwa.

Emperor Shwen Hwa, 舜化貞孝哀帝.—He came to the throne in A.D. 898, being 21 years old. In A.D. 900, the Emperor Kang Ming established five colleges in Yunnan. In the 11th moon Shwen-Hwa killed Yang and his family to avenge his father's murder. In A.D. 901 he made a large Kwan-in, idol, 16 feet high; he sent Chen Mai to gather brass (?) for it from sixteen different noted mines. He ruled 5 years, and died in A.D. 903. He left a little son, eight months old; this poor child fell a victim to Court intrigues. Chen Mai-su, a cruel and ambitious man, took the charge of the government. Chen Mai advised Shwen's wife to leave the infant to the charge of some officer till he was of age. She complied, and gave the child to his care. The

vagabond injured the child's testicles; it cried bitterly, and he gave it back to its mother. She suspected some foul deed; in the evening it died. He became afraid; so to save himself and secure the throne he quickly gathered some soldiers and exterminated the Mong family and their connections, — in all about 800 persons, whom he killed beneath the "Five Glory Tower," in Ta-li-fu. From Prince Si Lu to Emperor Shen Hwa there were thirteen generations of the house of Mong; the period they ruled being 255 years.

THE TA CHANG-HO DYNASTY, 大長和國.

This was founded by Chen Mai-si. He was a Chinaman, and formerly held an office at Ueh-chow, Szechuen. Through his evil deeds he had to flee to Yunnan, where he obtained employment. Under Long Shwen he secured much power, which could not be profitably checked. During Shwen Hwa's reign he was First Grand Secretary. By the bloody plan already mentioned he seized the throne.

Emperor Chen Mai-si 眞買嗣皇帝.—He began his term of usurpation in the 11th moon of A.D. 903, being 42 years old, and lived in Ta-li-fu. In A.D. 910 he built a temple in the San-tah-si, and decorated it with 10,000 Buddhas, as a thank-offering for exterminating the house of Mong. He died in the 4th moon of A.D. 911, having ruled 8 years. His son Ren Ming succeeded him.

Emperor Ren Ming 仁覺太上皇帝.—He came to the throne in A.D. 911, in his 22nd year. In A.D. 913 he made an attack upon Szechuen, and was defeated; he lost several thousand soldiers. In the 8th moon of A.D. 926, an abscess formed in his ear; at times the pain nearly drove him mad, and in such seasons he often killed someone. This painful abscess resulted in his death the same year. He ruled 16 years, and was succeeded by his son, Long Tang.

Emperor Long Tang 隆寬恭惠帝.—He came to the throne in A.D. 926, in his 12th year. In the year A.D. 929, General Yang, of Tongcwan, killed him, and placed Chao Shan-chen upon the throne for two years. This rule consisted of three generations, embracing a period of 26 years.

THE TA T' IEN-SHING DYNASTY, 大天興國.

Emperor Chao Shan-chen 趙善攻悼康帝.—This man was installed by Governor Yang. Chao Shan was once a very poor boy. On one occasion when gathering brushwood on the mountains, being weary, he fell asleep, when he dreamt he saw a god, who told him to awake, for he had brought him some wood. He awoke and saw ten bundles before him. His mother did not believe him, so she went to see, and saw the bundles. Among his friends it was considered a good omen. He obtained an office under Chen Mai-si. Upon one occasion, when on business, a stone

dropped from heaven and broke in halves. Upon one piece was his name in red, saying he was to be an Emperor. When General Yang heard of this, he murdered Long Tang and set up Chao. In A.D. 930, Chao treated General Yang very coolly; so the General consulted with the Ministers, and they removed Chao by foul play, after having ruled 10 months. They then placed Yang Kan-chen on the throne.

THE TA IH-NING DYNASTY, 大義寧國.

Emperor Yang Kan-chen 楊干貞肅恭帝.—He began his administration in A.D. 930. He was a native of Ping-c'wan-chow, and was an illegitimate child of the Emperor Long Swen. He had an office at Ten-c'wan-chow under Chen Mai-si. He ruled in a reckless manner, which caused great dissatisfaction both among his officers and people.

In A.D. 935 General Twan, of T'ong-hai-hsien, headed some troops against Yang. After some opposition he defeated Yang's men, and Yang fled. Twan then undertook the management of the State. Yang ruled eight years. After a short time, Yang was discovered. Twan did not kill him, but forgave him. After this Yang became a Buddhist priest.

THE TA-LI DYNASTY 大理國.

The first ruler of this house was Twan Si-ping, 段思平太祖聖神文武皇帝, of the sixth generation of General Twan, who

fought under Prince Pi Lo-ko, and twice defeated the Imperial troops in A.D. 525. The account of his conception is too ridiculous to record. He had an eventful and adventurous life. He defeated Yang's brother with soldiers at the Hsie-kwan, and took Ta-li-fu easily. He ascended the throne in A.D. 938, being 44 years old. He freely rewarded those who had helped him, by decorations or presents. He was a most devoted Buddhist, and was continually building temples and decorating them with brass Buddhas. He died in the year 944, having ruled 6 years, and was succeeded by his son Si In.

Emperor Si In 英思文經皇帝.—He ascended the throne in A.D. 944. He was evidently more fitted for a monastery than to rule, because he was such a devoted Buddhist. He ruled about a year, and then abdicated in favour of his nephew, Si Liang, and became a Buddhist priest. It was to this period that the temples at the San-tah-si owed so much of their magnificence. Now the immense site is covered with great heaps of ruins. Once it must have been an imposing spectacle. The three pagodas remain; the great one is square, and exhibits the most solid bricklayers' work I have ever seen. The whole is formed of large bricks; the base is 11 yards on each side; there are 16 eaves, tapering from about the tenth to the top. On the top is a large spiral staircase and a globe gilt with gold. The eaves stand out about 6 ft. from the base. The sides are plastered with lime, and decorated

with niches containing Buddhas. The natives say it is 300 feet high; and they are about right. The two small pagodas are octagonal; the sides are 7 feet wide; these have 10 eaves. There is more decoration on each face than on the large pagoda. These two are perhaps 100 feet high. After a walk through the ruins you come to the remains of a large brass *kwan-in*, already mentioned; it is a good piece of casting. The head is missing; the trunk is 6 feet high; across the breast 4 feet; the arm stumps are 1 foot in width. There is a piece of the lower portion by its side, 4½ feet high, and 3 feet in breadth.

Emperor Si Liang. 思良聖慈文武皇帝.—He came to the throne in A.D. 945, and died in A.D. 953, having ruled 7 years. He was succeeded by his son Si Ts'ong.

Emperor Si Ts'ong, 思聰至道廣慈皇帝.—He began his administration in A.D. 953; he ruled 17 years, and died in A.D. 970. Shu Shwen, his son, succeeded him.

Emperor Shu Shwen, 素順.—He came to the throne in the year 970. In A.D. 978 General Wang-cwie, after restoring peace in Szechuen, obtained a map of Yunnan and presented it to the Emperor, to fix the frontier of Szechuen and Yunnan, in order to prevent future trouble. The Ta-tu, or Yang-tu, was chosen, His Majesty saying that all the land beyond this river was under the rule of the Southern Princes. Shu Shwen died in the

year 986, having ruled 16 years, and was succeeded by his son Shu Yin.

Emperor Shu Yin 素英昭明皇帝.—He began to rule in A.D. 986; no record of his doings appear. He died in A.D. 1010, having reigned 24 years. His son Shu Lien succeeded him.

Emperor Shu Lien 素廉宣肅皇帝.—He began his rule in A.D. 1010, administered the government 13 years, and died in the year 1023. His nephew Shu Long succeeded him.

Emperor Shu Long 素隆秉義皇帝.—He began to reign in A.D. 1023. After a short rule of four years he became a Buddhist priest, and abdicated in favour of his nephew Shu Chen.

Emperor Shu Chen 素眞聖德皇帝.—He came to the throne in A.D. 1027. After a reign of 15 years, he became a *bonze*, in the year 1041, abdicating in favour of his grandson, Shu Shin.

Emperor Shu Shin, 素興天明皇帝.—He began his rule in A.D. 1041. He was a most licentious man. He built a gorgeous flower garden in Yunnan-fu, kept a large harem, and encouraged fallen women to frequent his grounds to dance and drink wine. In A.D. 1045, his officers and people became so disgusted with him that they asked him to resign. He had the good sense to comply, and this saved his neck. He abdicated in favour of his cousin Si Lien.

Emperor Si Lien, 思廉孝德皇帝.—He began to reign in A.D. 1045. A Man-tsi named Long Kao, living near the Annam frontier rebelled, and styled himself Emperor. Governor Ti, a Chinaman, was joined by Si Lien's captain, Swen; they scattered his men, and Long Kao fled to Ta-li to sue for mercy. Si Lien refused to grant it, decapitated him, and sent his head to the Emperor Hwang Yoh. In A.D. 1064 a rebellion was headed by a Mr. Yang. Marquis Kao quelled it, and for this service he was promoted, and received a present of land near Hong-ai. In A.D. 1076, he became a Buddhist priest; after ruling 3 years, he abdicated in favour of his son Lien Ih.

Emperor Lien Ih 廉義上德帝.—He ascended the throne in A.D. 1076. He sent tribute to the Emperor Shi Ming. In the fifth year of his reign, in A.D. 1081, he was murdered by Yang Ih-chen, whose period of usurpation was four months. Marquis Kao raised troops in the east of the province, and put them in charge of his son Kao Shen-tai, to punish Yang. Yang was taken and killed. Lien Ih's nephew, Sheo Hwei, was then placed on the throne. There are a still members of the Kao family living in Yong-he-peh-ting; they are *Tu-si*, or hereditary mandarins.

Emperor Sheo Hwei, 壽輝上明皇帝.—He began his rule in A.D. 1081. He made Kao Shen-tai his counsellor, and gave him the title of Marquis. In this year there was an eclipse of the sun, and some stars were visible

in the daytime. Sheo Hwei regarded these events as a sign that he was not to reign. He abdicated the same year in favour of Si Lien's grandson, Chen Ming.

Emperor Chen Ming, 正明保定皇帝.—He came to the throne in the year 1082. He was a most unworthy ruler. By his recklessness the hearts of the officers and people were turned away from him to the house of Kao. The ministers and populace invited Marquis Kao Shen-tai to become their ruler. After 13 years of unpopularity, he resigned in A.D. 1094, in favour of Marquis Kao, and became a Buddhist priest. With this man the rule of the house of Twan ended, comprising 14 generations and an administration of 158 years.

THE TA CHONG DYNASTY, 大中國.

Emperor Kao Shen-tai, 高昇泰富有聖德表皇帝.—He ascended the throne by public acclamation. He was a native of Ta-li-fu. One day as his father was returning from offering incense, an old man met him and told him that upon his return home he would have a son; this proved true. As he grew in years he displayed much wisdom and valour, and obtained an office under Emperor Si Lieu. He performed great public services, which won the admiration of the people, and this led them to call him to rule, in A.D. 1094. In the year 1097 he fell sick and died. Just before dying, he called his son and said: "Because of the weakness of

the Twan family, I was chosen to succeed Chen Ming. Now, after my death, let a member of the late house take the throne; do not forget." Kao Tai-ming promised his father to do so. Soon afterwards the noble Marquis Kao expired. Kao Tai chose Chen Ming's brother, Chen Shwen, to begin a new dynasty.

THE LATTER TA-LI DYNASTY, 後理國,

Emperor Chen Shwen, 段正淳中宗文安皇帝.—He began the new rule in A.D. 1097. He made Kao Tai his Grand Secretary of State, and Kao Tai-ün, Premier. He abolished the system of free service for the government, and built the city of T'su-hsiong-fu. In A.D. 1104 he sent Kao Tai-ün with a despatch and tribute of 80 gold spear-heads to the Emperor Tsong Ning. He asked for a present of medical books, and mentioned a number of families for Imperial honours. The Burmese and two other States brought tribute to Chen Shwen, comprising white elephants and a great variety of spices. In the 16th moon of this year, a comet was seen in the west, and much sickness followed. In A.D. 1109 he became a Buddhist priest, having reigned 12 years, and abdicated in favour of his son, Ho-ü.

Emperor Ho-ü, 和譽憲宗宣仁皇帝.—He came to the throne in A.D. 1109. In the 7th moon, the people from the neighbouring countries brought him tribute of gold, silver, precious stones, elephants, a rhinoceros, and thousands of horses and head of cattle.

In A.D. 1111 an earthquake destroyed 16 temples. The Man-tsī revolted, and were subdued by Kao Tai-ming. In A.D. 1116 the Burmese brought tribute of gold, flowers, elephants, and a rhinoceros. In A.D. 1117 the Emperor Chen Ho sent Literary Chancellors Chong and Hwang to Yunnan-fu. The Emperor Chen Ho bestowed titles upon Kao Tai-ming. He died soon after receiving them; perhaps by foul means. Ho-ü sent tribute this year to the Imperial Government. In the year 1118, Ho-ü sent his son Tsī Tsong in charge of the tribute to the Emperor Chen Ho, who in return bestowed many titles upon Ho-ü. In the 1st moon of A.D. 1119 a comet appeared. In the 3rd moon of this year the people of Ming-üen-fu, Szechuen, rebelled. They drove back the troops sent to quell them. The Man-tsī also revolted, attacked and took Yunnan-fu, and killed Kao Ming-tsing, the officer in charge. During the 5th moon of A.D. 1126 there was a transit of Venus across the moon. In the same month a great fire occurred in Yunnan-fu which destroyed 3,900 houses. A dense fog set in on the 14th of the 3rd moon of A.D. 1147, and continued 24 days; during all this time the sun was not seen. In Ho-ü's old age his son was anxious to rule, and troubles broke out in various places; so after a useful reign of 39 years Ho-ü became a Buddhist priest and abdicated in favour of his son Chen Shin.

Emperor Chen Shin, 正興景宗正康皇帝.
—He came to the throne in A.D. 1148. He

seems to have had a very peaceful time. In the 4th moon of A.D. 1173, a dense fog set in and continued 16 days. After ruling 25 years he abdicated in favour of his son Cî Shin, and sought a pleasant retirement by becoming a bonze.

Emperor Cî Shin, 智興宗功極皇帝.—He began his administration in A.D. 1173. He had much trouble, resulting from the officiousness of some of his ministers between themselves. In A.D. 1195 he repaired the walls of the Hsia and Shang-kwans. He died in the year 1201, having ruled 28 years, and was succeeded by his son Cî Lien.

Emperor Cî Lien, 智廉亨天皇帝.—He began his reign in A.D. 1201. He sent an officer to the Emperor Kin Uien to ask for 1,465 vols. of Buddhist books. The request was granted, and they were put in the great tower at Ta-li. He died in the year 1205, in the 5th year of his reign, and was succeeded by his brother Cî Hsiang.

Emperor Cî Hsiang, 智祥神宗皇帝.—He began his rule in A.D. 1205. He set out to subdue the Man-tsi, but was compelled to return because of the flooded state of the country. In A.D. 1237 he raised Kao Long to the position of Prince of Yunnan-fu; Kao Tai to the Grand Secretaryship, and Kao Kwang to the rank of Brigadier-General. During his reign many noble, virtuous, and clever men appeared, and continued good harvests, peace and prosperity crowned his

days. Towards the end of his public life he desired retirement and became a Buddhist priest, in the year 1239, having reigned 33 years, and appointed his son Hsiang Hsin to the throne.

Emperor Hsiang Hsin, 祥興孝義皇帝.—He came to the throne in A.D. 1239. About this time the Mongol Emperor Hsien Tsong, 憲宗, entered on the execution of his purpose to take Ta-li. In A.D. 1245 the Mongol troops were nearing Ta-li, under the enterprising generalship of Hsien Tsong's brother Hu Pi-lie, 忽必烈.

Kublai Khan.—Hsiang sent Kao Ho to oppose them near the River of Golden-Sand, but he was killed in the attempt. The Emperor Swen Yoh sent an officer to sacrifice to Kao Ho's spirit—a mark of honour. Hsiang died in A.D. 1252, having reigned 13 years, and was succeeded by his son Hsin Ci. The independence of Yunnan was now drawing to a close, as the Mongols approached Ta-li, for Kublai Khan's victory overthrew the Song dynasty, and Yunnan could not withstand his vigorous generals and armies, so the house of the Southern Princes fell with the next Emperor, and from that date the province has remained under Imperial rule.

Emperor Hsin Ci, 興智天定賢王.—He began to reign in A.D. 1252. The Mongol Emperor Hsien Tsong sent his brother Hu Pi-lie in command of the attacking army, assisted by Captain-Generals Wu and Ho.

They had an arduous march of 2,000 *li*, much of it lying across the east of Thibet, and had to surmount great difficulties of mountains and rivers. For many days they saw not a human habitation. At last they arrived on the frontiers of Yunnan. Prince Hu and Generals Wang and Ho were in charge of the advance troops, in the 8th moon, but the impassable state of the roads, through rain, compelled them to return. In the 9th moon, Prince Hu divided his army into three divisions, each to find its own road and to meet near Ta-li. After crossing the Upper Yangtze and doing a little fighting, they met entire in the 12th moon. In this month Prince Hu sent three officers to Hsin asking his submission; this he refused, and killed the bearers. He sent troops to oppose the Mongols, but they were defeated. After some fighting they took the Shang-kwan. Hsin Ci had hoped that the Man-tsai troops would have been in Ta-li, to make a further resistance, but they had not arrived; so, in despair, Hsin fled to Yunnan-fu. General Kao Fai-chiang held the city and bravely defended it with his small force. In his ineffectual attempt against the Mongols he was killed beneath the great tower. With his dying breath he said: "Alas! the house of T'wan has come to an end, whilst there are still members to rule." When he expired, it is said that the clouds gathered and it thundered. Prince Hu observed these things and exclaimed: "Behold, a loyal minister has

fallen." Mrs. Kao came with fear and trembling, with her two sons, before Prince Hu, beseeching him to save their lives. The Prince was moved with compassion, and said: "Look upon the sons of a faithful officer. Take good care of them, and when able make them officials." The number of slain upon both sides is not given. The slain Mongols and others were buried in rear of the single pagoda; the mound and tablet still remain. Hundreds of people make sacrifices before this "Myriad tomb," for sickness and other things. The front of the tablet and grave are strewn with broken basins. Prince Hu took three cities, and the 37 clans of Man-tsi submitted to him. The Mongols took possession of the province, while the Song dynasty existed. In A.D. 1253, Prince Hu sent Captain-Generals Hu and Ho to take Yunnan-fu. They did so, and captured Hsin Ci. He only ruled two years. With Hsin Ci, the latter Ta-li dynasty came to an end. There were eight Emperors, who resigned 157 years. The two houses of 22 rulers embraced a period of 315 years. The Mongol Emperor Hsien Tsong forgave Hsin Ci, and appointed him to an office in the province. He also gave rewards to successful officers, and placed Ta-li-fu under Captain-Generals Hu and Ho. Liu Shi was Governor under Hsin Ci. In A.D. 1260, Hsin Ci started with his brother to visit the Mongol Emperor, Chong Tong, but died upon the journey, having held office 7 years. From this date the Mongol Emperor appointed

members of the Twan family as Tsong-kwan, or Governors, 總管. Twan Shi, 段實, was the first appointed under this *régime* by Emperor Chong Tong (Hu Pi-lie) in A.D. 1262, to govern Western Yunnan. In A.D. 1265 the 1st year of Ci-üien, an evil Buddhist priest stirred up the people of Tsu-hsiong and Yunnan-fu, and the 37 clans of Man-tsi, to rebel. Twan Shi subdued these districts, and 100,000 people submitted. In A.D. 1272 the Mongol Emperor Ci-üien called his kingdom "üien." His fifth son, Hu Ko-chi, was appointed Prince of Yünnan. In the year 1275, Emperor Ci-üien appointed a relative named To Hu-lu to succeed his son. Yaméns were built in various parts of the province, and the Mongol *régime* was received with favour. The treasonous Buddhist priest, Sheh, stirred up another revolt. Twan Shi sent some men disguised as pedlars to obtain an interview with him. Whilst bargaining he was murdered, and his head exposed as a warning. The Emperor rewarded Twan Shi with grand robes for this service. It was about this time that Marco Polo passed through Yunnan. In A.D. 1277 the Burmese made an attack upon Yong-ch'ang-fu; an ancient and local name for this city is "Kin-ia," *i.e.* gold teeth. This name has been misapplied to the whole province. The first party sent against them had to return on account of the heat. The Emperor Ci-üien ordered another expedition to be organised. Boats were made to cross the Lan-tsan and Salween rivers. This

force was successful under General Tieh Mu-erh. The Mongol Kublai Khan was busily engaged in war with the Chinese. In the 2nd moon of A.D. 1279, being the 17th of Kublai Khan, he overthrew the Song Dynasty and set up his own, which he called the Uien Dynasty. From this date, A.D. 1279, Yunnan was annexed to the Chinese Empire.

In the year 1280 Twan Shī received Imperial orders to attack the Burmese. He started, but fell sick on the road and died at Yong-chang-fu, having held office 22 years.

The Emperor Cī Uien bestowed the posthumous rank of Duke upon him for his loyal service.

Twan Ch'ong, 段忠.—He was appointed to his brother's office in A.D. 1282. The Mongol Commander-in-chief, Ko Muh, subdued two clans of rebellious Mantsi, and restored to order the district of Hwei-li-chow, Szechuen. The Imperial Government ordered the Mongol Prince of Yunnan, Sien Tieh-muh-erb, 先牯木兒, to place 3,000 troops to guard the above reclaimed district. Twan Ch'ong received tokens of the Emperor's favour in a gift of tiger-skin clothes. Ch'ong was ordered to quell a rising at Wu-ting-chow. Whether he was successful is not recorded. He died in the 12th moon of this year, having held his position only one year. Ah K'in, Twan Shī's son, was appointed to succeed Twan Ch'ong.

Twan K'in, 段慶.—He took office in A.D. 1283. In A.D. 1289 the Emperor's grandson,

Kan Tsi-ma, 甘刺麻, received the title of Prince Liang, 梁王, and Guard of Yunnan. In A.D. 1302 the people of Kin-ia, i.e., "gold teeth," the natives of Yong Ch'ang-fu prefecture, revolted and refused to pay their taxes. The Emperor Ta Teh sent an expedition against them. General Liu took as his share of the spoil the wife of the T'u-si, 3,000 ounces of gold, and 300 horses. This enraged the T'u-si, Song Long, and he surrounded the troops in a forest, where they had to wait until reinforcements arrived to rescue them. In this year there was a severe earthquake in many parts of the province. General Liu was degraded, because he was of a rebellious disposition. It was suggested to the Emperor to decapitate him. He became acquainted with this fact, and fled. In A.D. 1305, when the province was restored to tranquillity, a Peace Tablet was erected, and still remains in the fair ground outside the west gate of Ta-li. It is about 12 feet high, and 5 feet broad, resting upon an immense turtle; the sides are encased in brick. It has been broken in two, but is now firmly dovetailed with iron. After a peaceful term of office of 24 years, Ah K'in died in the year 1306, being succeeded by his brother Chen. It was during Twan K'in's period of office that Marco Polo passed through the province, in A.D. 1295, and wrote concerning Yachi that it was "a mixture of idolatrous natives, Nestorian Christians, and Saracens, or Mohammedans." ("Travels in Ludo-China and the Chinese Empire," by

Louis De Carne, page 296.) Yachi, by this brave traveller is, supposed to be Ta-li-fu. Yachi, I believe, is capable of two interpretations, —namely, Western Yunnan, or Yong Ch'ang-fu. The ancient name of this city is Kin (gold), Yachi (teeth). Strange to say, before I read the above extract, when I saw the Ih-t'ah-si, *i.e.*, single pagoda of Ta-li-fu, it occurred to me that it might have had its origin with the Nestorians. The bricks are well made, and have both Chinese and Sanscrit characters on them. Perhaps the Sanscrit would identify it more as belonging to Hindu Buddhism than to the Nestorians.

Twan Chen, 正段.—He took office in A.D. 1307. In the next year there was a very violent earthquake, lasting three days, at Chan-ih-chow. In A.D. 1313 the *cu-ren* examination first took place. In A.D. 1316, Ho Shi-cu, of the Royal family was called Prince Chow, and appointed Guard of Yunnan. During the next year Twan Chen died, having held office for 10 years, and was succeeded by Twan K'in's son, Long.

Twan Long, 段隆.—He assumed office in A.D. 1318. He made a tour through the province. During this visit he discovered that if a Tu-si died, leaving no son to take his office, his wife succeeded. He informed the Emperor, Chien-Yu, and he ratified this custom. In A.D. 1324, Tieh Mu-erh-buh-hwa, 帖木兒不花, was appointed Prince of Yunnan. In A.D. 1330 he was succeeded by

Prince Ah Teh. Another Mongol Prince, T'u Kien, fled to Yunnan and endeavoured by rebellion to usurp Ah Teh's rule. The Emperor T'ien Li despatched T'ieh Mu-erh to suppress the rebellion. T'u Kien was attacked from several points, and finally his followers were scattered. Long, having held his office 14 years, retired, through infirmity, in favour of his son Cuin, in the year 1332.

Twan Cuin, 段俊.—He began his administration in A.D. 1332. He was made Governor of the province. The people of Yunnan-ih (on the main road to Ta-li), because of exorbitant taxation, began to move to Szechuen. The Emperor upon hearing of it sent officer Kia to arrange the matter. Cuin died during the year, having held office about a year. He was succeeded by a relative named Ih.

Twan Ih, 段義.—He came into office in A.D. 1333. Within a short time a rebellion, headed by one Ah Yong, broke out, which he suppressed. He petitioned the Emperor Chen Tong about the mortality amongst the Government horses, because the proper allowance of salt for them had been sold by officers for their own profit. He died in the first year of his office, and was succeeded by Twan Yong's son, Kwang.

Twan Kwang, 段光.—He took office in A.D. 1333. In the same year the Thibetans rebelled, attacked Hong-ai, and then made for Ta-li. Kwang opposed them at the Hsia-kwan, and

they suffered a great loss of men and property. In A.D. 1335 Kwang had a quarrel about territory with Prince Liang, Peh-sha-tsi-war-mi. They fought about it, and Kwang's troops were routed. The Prince, emboldened by victory, made another attack on Kwang. A battle was fought in the pass just beyond Hong-ai, and Kwang was victorious. The cunning Mongol made another attempt to kill Kwang. He placed his troops in ambush, and then sent an officer to him with a most friendly invitation to a banquet. Kwang had received secret information of the plot, and begged to be excused, and he sent a sarcastic poem in reply. After a time, Prince Liang bribed Kwang's cook to poison him, and he died in the year 1345, having governed 12 years. His brother Kung took his office.

T'uan Kung, 段功.—He assumed office in A.D. 1346, as Cí-chow of Mong-hwa. In A.D. 1347 the Kachens of Mu-pang, headed by Si Ko, rebelled. The Emperor ordered troops to proceed against them, but before they arrived Kung had suppressed the insurrection. In A.D. 1354, some rebels from Szechuen wearing red turbans, entered the province from Kien-chang-fu, Szechuen. In the 3rd moon of the year 1364, the Red Rebels again entered, under the leadership of Ming U, 明玉—about 3,000 in number. They attacked Yunnan-fu. Prince Liang, 梁王, fled to T'su-hsiang-fu, and, after a slight resistance, they took the city. The rebels very soon increased in numbers throughout the

province. Kung joined Prince Liang, and defeated the rebels in several places. Lieut. Shei retook An-lin-chow, and killed 1,000 rebels. One night Shei obtained a letter from Ming U's mother to her son. After relating home news, she said: "Do not return, but continue in Yunnan." Shei took counsel with Kung, and they decided to alter the letter thus: "Do come home," etc. It was sent by the hand of Chen W'ei, a clever man belonging to Kung. The scheme was successful. When Ming U received it he decided to return home without delay, and thus the band was broken up. For this service the Emperor raised Kung to the governorship of the province. Prince Liang promised to give him his daughter, Ah-ih, to wife. Kung's first wife wrote and rebuked him for forsaking her, because of his prosperity and prospect of rank. There was ground for his friends to fear that Prince Liang would deal treacherously with Kung through this marriage, but Kung would accept no advice. The marriage took place in A.D. 1365. Prince Liang was suspicious that Kung would overthrow him so he asked his daughter Ah-ih to poison him. She had much affection for him, therefore refused, and warned him of her father's intentions towards him, but he would not believe her. This year there was a great drought, and the Prince invited a renowned Buddhist priest to pray for rain, and in course of time rain came. In the 7th moon the Prince invited Kung to go with him to a temple, and he went. When crossing a bridge, Kung's

horse fell, and whilst Kung was lying on the ground Liang ordered his servants to kill him. When Ah-ih heard of it, she wept bitterly and lamented, saying: "I warned you, but you would not believe, and now your two wives sorrow for your indiscretion." She had his body wrapped in silk and satin and escorted to Ta-li, according to the ceremony on the death of a Prince. She sent a letter of condolence to his first wife. Ah-ih refused to eat food, and died of starvation. Kung was held in great esteem for his military valour and geniality. He held office for two years, and was succeeded by his son Pao. Prince Liang's palace is supposed to have stood on the site of the Fantai's yamên in Yunnan-fu.

Twan Pao, 段寶,—He took his father's office and titles in the 7th moon of A.D. 1367. There were frequent petty affrays between Twan Kung's family and Prince Liang, through revenge. It was settled by arbitration that all east of Yunnan-ih should be governed by the Prince, and that the section to the west should be under Pao. The wily Mongol, bent on revenge, sent a man secretly to murder Pao, but the plot was discovered. The Prince made seven attempts to take Ta-li, but failed; then he became friendly with Pao, and made him Governor. During this year the Red Rebels made another attack upon the province. Prince Liang's troops were not strong enough to oppose them, so he asked Pao to lend him some troops. Pao replied revengefully: "You killed the tiger, and now you wish to kill the

cub. Yes, I will assist when we change territory." This reply enraged the Prince more against him.

In A.D. 1368 the Uien Dynasty, after a period of 89 years, was overthrown, and the Ming Dynasty was established by Chu-uien-chang, who upon his accession called himself Hong Wu. During this year a marked change took place in Prince Liang's behaviour, doubtless because the Mongol throne had fallen. He sent a letter of confession to Pao, and sought his friendship. Some of the Mantai clans, headed by one Shei Shen, rebelled and made for Yunnan-fu. The Prince became afraid, and fled, but Pao came and rescued the city and dispersed the rebels. The Prince and other officers acknowledged the Emperor Hong Wu. In A.D. 1372 Pao wrote a full description of ancient Yunnan, sent it to the Emperor, and offered his allegiance to the new government. Pao died in the year 1381, having held office for 14 years, and was succeeded by his son Ming.

Twan Ming, 段明.—He took office in the 4th moon of 1382. In the 9th moon the Emperor Hong Wu sent an expedition of 30,000 troops under Marquises Fu Yu and Tsao Chen, and a large staff of military officers, to take Yunnan. When the Prince heard that the Imperialists had entered the province, instead of submitting he sent a large army, under Ta Li-ma, to resist them. Marquis Fu defeated them and took many

thousands of prisoners, whom he liberated, after enforcing allegiance upon them to the new dynasty. When Prince Liang heard of Ta Li-ma's defeat, and knowing that the Imperialists were near Yunnan-fu, he fled for Chien-ning-chow, with his concubines. When near the lake he killed them, and took poison himself. As it was not effectual, he jumped into the lake and drowned himself. The villagers of Tsin-ü Hill, 進耳山梁王把匣刺瓦爾密之墓, 30 *li* west of the city, recovered the body and buried it near the Miao-in Temple. Kwan In-pao gave up the capital to General Mu In. He took Prince Liang's gold seal and maps, prevented any slaughter, and by his good management governed the people well. In various parts of this province officers under the Mongols refused allegiance to the Chinese, and this led to much bloodshed on both sides. Ming died in the 12th moon, having held office for one year; his uncle Shi succeeded him.

Twan Shi, 段世.—He took office in A.D. 1383. He heard in the second moon that the capital had fallen, that Prince Liang was dead, and that the Imperialist troops were subjugating the important cities, and were making for Ta-li. He sent an explanatory letter to Marquis Yu Teh, and in reply he was told to submit to the new government. Shi refused and challenged Yu Teh to fight. For a time Shi resisted Yu Teh at the Hsia-kwan. Whilst thus occupied, Yu-teh sent troops along the east side of the lake, to enter by the

Shangkwang—some to cross the lake, others to cross the mountains. The attacking parties assailed the city at the same time, and Shī was defeated. He and his nephews, Cu Ken and Cu Ih, fled when they saw their cause lost, but were captured on the 23rd of the second moon. Marquis Mu In now divided his army, and sent them to subdue all the province north, south, and west of Ta-li. For the next two years there was much civil war, because the Mongol officers and the people under them preferred to fight rather than submit. In the 4th moon of A.D. 1385, the province was recovered and the army disbanded. A great many soldiers were presented with confiscated property, and married aboriginal women, and thus the province began to be populated with Chinese. Nearly every Yunnanese you meet to-day will tell you that their ancestors came from Nanking. Shi held office for one year. The Twan family held their new office, under twelve different members, for 122 years. The Twan house government embraced a period of 437 years. The hereditary mandarin in the district of Yun-long-chow is of the family of Twan Pao. The Emperor Hong Wu pardoned Shī, Cū Pen, and Cū Ih. He changed the names of the two nephews and gave them a military appointment. The Emperor also bestowed marks of honour upon all the officers engaged in the campaign.

In the year A.D. 1383 revenue was first sent from Yunnan, under the new dynasty, to the Imperial treasury. In A.D. 1384

Burmah was restored to obedience. During this year a Chinese officer named Si Lwen headed banditti at Kin-tong-ting. He seems to have been talked over for a time, but four years later he again rebelled. The Emperor sent troops against him under the charge of Duke Fu Yu-feh. They attacked him at T'a-lan with success. In the 3rd moon Si Lwen rallied his forces against the Chinese at Ting-ping-hsien. He had about 30,000 men and one hundred war elephants. He protected the elephants' bodies with raw-hides, and from towers on their backs he fired guns and arrows. Duke Yu Feh divided his force into three parties for the battle. He fired a heavy volley from cannons, and the great noise caused a panic among the elephants and men. Si Lwen had much trouble to rally his men. The Imperialists took this opportunity to make a dash into his camp, and after a hard day's fighting they routed Si Lwen, who saved his life by flight. A great number of men were killed and most of his elephants. In the 11th moon of A.D. 1391, Si Lwen gave himself up. The Emperor forgave him and restored him to his former office. In A.D. 1395 the scholars of the province first took the Chin-si degree at Nanking. In the 9th moon of A.D. 1390 the Man-tsi, governed by Si Lwen of Tu-cwan, near the Burmese frontier, rebelled, being headed by Tao Kan, who drove away Si Lwen, and he went to Nanking. The Emperor sent an expedition against Tao Kan, under Marquis Mu and others. They were able to suppress

the rebellion, and Tao Kan sent in tribute. He did not keep the peace long. He was again attacked and taken, and Si Lwen reinstated. Because Tao Kan was so treacherous the Emperor ordered him to be decapitated. In A.D. 1403 the Emperor Nong Loh sent Prince Ru, nephew of Hong Wu, to govern Ta-li prefecture. From this date and for two hundred years after, the Ming Emperors sent many expeditions into Annam to suppress rebellion and restore order, and then tribute was sent to China. This continual managing of Annamese affairs fully establishes China's suzerainty over Annam.

In A.D. 1438 Officer Si Ren, at Lu-cwan, rebelled, and took Nan-tien and other places near Teng-ueh. In the 5th moon of the year 1440 the Emperor Chen Tong sent a large expedition under the charge of Duke Mu Chen and a large staff. A long and hard struggle ensued. The rebels were driven from their mountain fastnesses. After a long period of resistance Si Ren fled to Burmese territory. This district was restored to peace, and the troops were disbanded in the 3rd moon of A.D. 1443. In A.D. 1446 the walls of Teng-ueh-chow were built. Si Ren soon returned to Lu-cwan and stirred up revolt, and when attacked by the Imperialists the Burmese hid him. In A.D. 1449 General Wang defeated the Lu-cwan rebels, but could not capture Si Ren. In A.D. 1453 General Wang gave a piece of land called Mong-yang to the Burmese. This greatly pleased them, and they promised

to give up Si Ren alive, but from some cause he died before reaching General Wang, so the Burmese took off his head and gave it to General Wang, and also Si Ren's five wives. In A.D. 1501, on one day an earthquake occurred in 36 different places. The Emperor Hong Ci sent Officer Fang In to sacrifice to some mountains and streams, in order to avert future calamities; and also to examine and dismiss unsuitable candidates for civil and military offices. He struck out the names of 1,258 aspirants. In A.D. 1502 a terrific wind carried away a large board of the Examination Hall in the capital, to a distance of 3 *li*, and also the cereals from the mountain sides into the valleys. (This is possible, for at times the winds at Ta-li make a strong house shake. There are very few high houses in the capital, because of the strong winds.) In A.D. 1504 there was a great earthquake in many parts of the province. In A.D. 1525 the Burmese burnt the Chinese Imperial insignia which had been given to them. In A.D. 1529 a rebellion broke out at Snintien-chow, headed by a man named An. The mandarin had oppressed the people beyond bearing, and had taken An's wife and beaten her. An raised a number of men, rushed into the yamên, and rescued his wife. Many joined him and he took Song-ming-chow, Ma-long-cheo, and Yang-lin, and then marched on to the capital and encamped outside the North Gate, which he held for some time. The Emperor Kia Ching ordered Governor Wu to suppress

him, but before his arrival An was taken and his men dispersed. During the next fifty years several small rebellions broke out—some caused by unjust taxation, others through ambition. In A.D. 1582 there appeared a very bright comet. During the next year, in the spring, the sun was once very pale, the moon blood-coloured, and a heavy fog beclouded the heavens for several days. In the 11th moon of A.D. 1611 an official named Ah Keh, of Wu-ting-chow, rebelled for some cause. He attacked the capital, took the official seals and papers, and then left, and in the course of a month he took seven cities. After a time the Imperial troops captured Ah Keh and scattered the rebels. During the same year a quarrel took place among the Twan family at Yun-long-chow, and murder by an ambitious aspirant for office was the result.

THE "TSIN DYNASTY" 清朝.

In the 12th moon of A.D. 1647 an Anamese Mahometan official named Sha Ting-cheo, 沙定洲, entered the province with a company of rebels. He attacked Yunnan-fu. Duke Mu Tien fled to T'su-hsiang-fu, and was followed by Sha, but he could not capture the city. Sha sent Captain Wang to take Ta-li-fu. The Mahometan citizens sided with their co-religionist, and by night led them into the city through a waterway under

the wall near the East Gate. Thus they easily took the city, killing 7,000 Chinese. A tablet recording this event still stands near the guard-house over the East Gate, and the grave of some of Sha's men is within the north-west corner of the city wall. Sha's rule as a Prince was very short. In the 4th moon of A.D. 1648 he heard of the renown of a Szechuen rebel named Swen Ko-wang, who had entered the province and was making for Ta-li-fu. This frightened him, and he left the city in haste. He called at Yunnan-fu to bid Duke Mu farewell. His men began to insult and murder some of the Duke's servants. Duke Mu made his escape by the West Gate. Some faithful servants led away, secretly, Lady Mu and her mother-in-law, and hid them in a temple at the village of Pu-chi. These ladies became so terrified lest these rebels should abuse them, if they discovered them, that during the night they burnt themselves to death. The rebels under Swen wrought great havoc. In A.D. 1660, the Emperor Shwen Ci sent Prince Tseh Ni and General Wu San-kwei to govern the province. An outline of history for the next two hundred years, I have not been able to obtain, because such a book is difficult to purchase or borrow.



THE CONQUEST OF THE YUNNAN PRINCE MONG HWOH, BY MARQUIS CU KO.

The Chinese affirm that Confucius was the Prince of Literature, and that Marquis Cu Ko was the first strategist and statesman. That he was no mythical personage, there are many proofs in Yunnan and Kweichow, as the reader of the foregoing pages will have learned. The following is a condensed translation of his tactics to bring Yunnan under the Imperial sway.

At the beginning of the reign of the Emperor Chien Hsin, A.D. 223, the inhabitants of Szechuen enjoyed great peace and prosperity. In A.D. 226 a special courier arrived at Chi'en-tu with a despatch which said Prince Mong with 100,000 men were in rebellion, also that Yong K'ai, Prefect of Chien-ning, and Intendant Chu Pao, and Officer Kao Ting, were in league with him.

But Intendant Wang K'ang, of Yong-ch'ang-fu, had refused to join the rebels, and that he was assisted by Officer Liu Kai in collecting the people within the city to defend it, unto death.

Marquis Cu Ko was the first Grand Secretary and Guardian of the youthful Emperor. He was of humble birth, but renowned for his virtue and wisdom, which had brought him into favour with the Emperor's father, and in recognition of the valuable services to the State, he had been made Guardian of the Emperor Chien Hsin. He had an audience with his Majesty, and his proposition to conduct the expedition personally was agreed to. He then arranged for the home government, and afterwards made preparations for the campaign. His council of war consisted of Kiang Wan, as second commander-in-chief; Fei Wei, chief secretary; Tong Chih and Fan Chien, under secretaries; Capt.-Generals Chao Yong and Wei Yien, Brigadier-Generals Wang P'ing, Chang Yih, and Chang Ih; and a proper complement of subordinate officers, and 500,000 soldiers. Kwan Soh (the third son of Kwan Ti, the god of war) led the van-guard. When all was ready they started for Yunnan from Ichow.

When Yong Kai heard of the expedition he consulted with Chu and Kao, to resist Cu Ko. They formed three divisions, each having 50,000 or 60,000 men. Kao led the center, Yong the left, and Chu the right. Kao chose Ngah Hwan to lead his troops; he was nine feet high,

very ugly, and was not afraid of ten thousand men. Cu Ko sent the exploring battalions in charge of Capt.-General Wei, and Brigadier-Generals Chang Ih and Wang P'ing. Soon after entering Yunnan they met Ngah and the battle was set in array. Wei rode out and cursed Ngah, saying: "You rebels and thieves! quickly submit." Ngah smote his horse and rushed at Wei; after a few rounds Wei feigned defeat and fled. Ngah pursued him a few li, when suddenly a tremendous shout was heard; then Chang and Wang rushed from the right and left flanks and closed Ngah's rear, and Wei turned round, and thus Ngah was enclosed. He was captured, bound, and taken to Cu Ko. When Cu Ko saw him he ordered him to be unbound, and gave him a feast; after the meal Cu Ko asked him "Whose officer are you?" Ngah replied "Kao Ting's." Cu: "I know Kao was a loyal and righteous man, but he has been deceived into rebellion by Yong. I will release you upon the condition that you tell him to submit and thus he will save much trouble." Ngah promised; he bowed and left. Ngah delivered the message to Kao, who was overcome by Cu's virtue. The next day Yong visited Kao, and seeing Ngah, asked, "Why has he returned?" Kao: "Cu has graciously released him." Yong: "This is Cu's cunning scheme to separate us." Kao partly believed him, but had his doubts. Just then a courier ran in, saying, "The Szechuen troops are upon us." Yong soon led out 30,000 troops; after a few

engagements he fled, followed by Wei, whose troops killed the disbanded men, for a distance of twenty *li*. The next day Yong prepared to resist Marquis Cu, but he kept his men in ambush for three days. On the fourth day Yong and Kao led two columns to fight. At the given time Cu's troops rushed from their ambushments, and in the battle killed and wounded about one half of the opposing forces, and took a great many captives. Cu had Yong's soldiers unbound and put in one place, and Kao's in another, and gave them food. He ordered his soldiers to spread the report among the prisoners: "Yong's men shall be slain, but Kao's soldiers shall be spared." Marquis Cu called the prisoners before him, and asked Yong's men, "Whose are you?" They replied "Kao-ting's;" he said, "Spare them." He gave them victuals and sent them under escort some distance, to return home. He ordered the other prisoners to appear. He sternly asked them, "Whose men are you?" With fear and trembling, they answered: "Indeed and in truth, we are Kao's soldiers." He gave them a feast and sent them home. Cu by these means sowed the seeds of doubt and discord between Kao and Yong; Kao being suspicious of Yong, and, to save himself from a foul plot, he invited Yong to a feast; he, being in doubt, refused to come. Ngah was enraged, and waylaid Yong and killed him, and took off his head. Yong's men came over to Kao; he led the united troops to Cu to submit. Cu Ko was sitting on an eminence in his tent ground.

When he saw Kao coming he said, "Behold him!" Kao, asked, "For what reason? have I not brought you Yong's head and his men, with my own?" Cu Ko laughed aloud, saying, "Your submission is false." Kao: "How do you know?" Cu, taking a fictitious letter from a box, said, "This is Chu Pao's submission; he says you and Yong were very fast friends. You have killed him, therefore you are a traitor." Kao cried aloud, "It is false; this is Chu's plot." Cu: "Ah, it is difficult to believe one man's testimony; you bring Cu alive to me, and then I shall know the truth. Kao, have confidence; if I fulfil your request, what then?" Cu: "Then my doubt will be at rest."

Kao took Yah and troops to visit Chu; they met him about ten *li* from his camp. Chu was surprised to see Kao. Kao rebuked him saying, "Why did you accuse me by letter to Cu Ko?" Chu stood aghast with amazement, and speechless. Ngah suddenly rode behind him and killed him. Kao said to Chu's soldiers, "Whosoever follows me shall be saved; those who refuse shall be slain." So Kao brought Chu's head and his men to Marquis Cu. When Cu saw him he smiled, saying, "I have used you to destroy two rebels and to bring over their men; now I know you are loyal. Cu installed Kao as Intendant at Ih-chow, and Ngah as General of the troops of that city.

Marquis Cu then moved in a south-westerly direction to Yong-ch'ang-fu. Wang K'ang went out to receive Cu and escorted him into

the city, and gave him a banquet. Cu asked him who helped him to hold the city against the rebels? He replied, Officer Lui Kai. Cu asked that this man should be introduced. When Lui appeared, the Marquis congratulated him for his ability, and asked him, "What plan would you adopt to subjugate the barbarians?" Lui replied, before taking office, "I knew that the people were rebellious, so I conducted a secret survey, and have compiled a military map, which I have great pleasure in presenting to your Excellency." Cu Ko was highly pleased to accept it, and in recognition appointed him to be guide to the army.

One day General Ma Tsoh arrived with Imperial despatches and presents. In conversation Cu elicited his plan of subjugation. He said, "I am stupid, yet consider my words. These Yünnanese are self-confident and lawless; the distant position of their country, the high mountains and dangerous roads confirms their ideas; if you crush them to-day, they will revive to-morrow. Doubtless your army could subjugate them, but you would need to keep a standing army in the country to preserve order, and as soon as you retire, rebellion would ensue. Battle with their minds rather than their cities, govern their hearts, then government of their bodies will be easy. Intellectual conquest is the important; loyalty will follow." The Marquis replied "You know my lungs and intestines" (literally, 'my inward thoughts.') He appointed Ma Tsoh a member of his staff.

Prince Mong Hwoh had heard of Cu Ko's success against Yong and Chu, and he was determined to fight. He consulted with his Generals Kin, Tong, and Ah; each had 50,000 men under his command. General Kin had charge of the centre column, Tong the left, and Ah the right.

Whilst Cu was sitting in his tent, a spy rushed in and told him of Mong's plan. He first called Chao and Wei to hear, and then Wang and Ma Chong. In conversation, he said, "I had purposed to entrust Chao and Wei to lead the attacking party, but their ignorance of the geography might involve a serious defamation of their characters, so Wang and Ma must lead, and Chao and Wei take charge of the rear; you must start to-morrow." This was a ruse to show up Chao and Wei's valour. Chao and Wei were much displeased, and Cu, whilst pacifying them, continued to stimulate them. They withdrew and retired to Chao's tent to discuss this affront, and they determined to establish their reputation. They rode out on horseback a few *li*, and, ascending a hill, they saw a company of scouts riding toward them. They dashed out from their hiding-place and captured a few, and brought them to their tents and gave them a feast. They obtained the needed information, and quickly got ready 5,000 alert soldiers, and started about 10 p.m., being led by the captives; about 3 a.m. they were within sight of General Kin's camp. His men arose early to cook their

food; in the midst of their meal Chao and Wei made an attack, which threw Kin's camp in disorder. Chao beheaded Kin. Wei went eastward and fought General Tong, assisted by Wang P'ing, who arrived before him; unitedly they were victorious. Chao marched westward and met Ma Tsong; they attacked General Ah and completely defeated him. In due time the victorious officers assembled to the Marquis. He said to them: "The rebels are scattered, and two generals have escaped; where is the head of the third?" Chao produced Kin's head. The four said "Generals Tong and Ah fled on horses over the hills, and we could not catch them." Cu Ko laughed, saying, "I will take them." Chao and Wei questioned this in their minds. Within a short time, to their surprise, Chang Yih brought in General Tong, Chang Ih, and Ah. Cu said to them: "From studying Liu Kai's map, I knew the geography of the place, and planned according; my behaviour towards you was to incite you; success is due to all faithfully obeying orders." He gave Tong and Ah a feast, and presents of clothes, and advised them not to help Mong. They bowed and retired.

Cu knew that Prince Mong would lead his men to battle, so he instructed Chao, Wei, Wang, and Kwan Tsoh, how to conduct the army; and they obeyed.

As Mong was sitting in his tent, a courier arrived, announcing the defeat of his three generals. This greatly vexed him. He led

out his soldiers, and he soon sighted Wang's camp. Mong rode to take a bird's-eye view of the Szechuen troops. He rode upon a chesnut horse; he wore a gold helmet, and gorgeous silk dress, a girdle of lion's skin, from which hung two swords, and high boots. After his inspection, he said to his soldiers, "I have heard glowing reports of these troops, but from my observation, it is erroneous; if I had only known earlier I should have contested with Cu Ko long ere this. The man who will capture an officer, I will promote." One, Mong, mounted his horse, and challenged Wang; after a few rounds Wang fled; he and his men were hotly pursued for about 20 li. Suddenly a cry was raised and Chang Yih came out from the right, and Chang Ih from the left, formed a line and cut off retreat. Wang and Kwan faced about and encompassed them; a great number were killed, and those who fled over the Kin Tai Mountain were met by Chao, and many were killed. Mong was distressed, and escaped by a ravine; he was met by Wei and 500 men, and after some fighting Mong was captured and escorted to Cu. Previous to his arrival Cu Ko had arranged his military regalia, to make a profound impression, and also a great banquet. When Cu saw the prisoners coming in a disorderly manner, he said, "Noble fellows! but captives; your parents, brothers, wives, and children yearn for your return. If they knew your present condition they would weep tears of blood. I will release you to comfort them;

but first you must have a feast, and, secondly, I will provide you with food for the journey." They thanked his grace, bowing to the ground; and having partaken of his bounty they left. The Marquis then ordered Mong to be brought in. After salutations he said: "My late Emperor treated you graciously, and why have you rebelled against his son?" Mong replied: "East and West Szechuen once belonged to others, but your master took it, and then you styled him Emperor. My country belongs to my ancestors and people, and without just cause you have come to seize it. I ask, who are rebels?" Cu: "You are a captive; will you, or will you not, submit?" Mong: "Alas! it was my misfortune to be captured, but I will not submit." Cu: "Seeing this is your mind, if I release you, what will you do?" Mong: "I will fight again; if you take me, I will submit." Cu Ko invited him to a banquet, gave him presents and a horse and an escort to the main road. This is the first of his seven captures.

After Mong's liberation, the officers assembled before Cu Ko, and expressed surprise, but Cu smiled and said: "If he submits, all is well; I can take him as easy as taking an article from my pocket." Mong on his journey met some of his men whom Cu had released, and they were astonished to see him. Mong allayed their surprise by saying, "I killed several men in the tent, and escaped by night; on the way I met a horse soldier; I killed him and took his horse." The men were glad and helped him

across the Lu River. He summoned his officers for consultation; they affirmed that they could put 10,000 cavalry in the field. He sent for Tong and Ah, and they were afraid to meet Mong. He said to them: "Cu Ko's plan is not to fight but to catch us. Now is the hot season, his men are worn out, and they cannot endure the heat. If we pull the boats upon the south bank, the river will protect us. We will build earth walls around our city, which is situated high upon the side of a ravine, provision it, and build towers from which we can fire arrows, lances, and stones." This was approved by all.

Pickets returned and reported to Cu that the river was dangerous to cross, there were no boats, and Mong was secure in his town. It was now the fifth moon, and excessively hot, the troops could not wear their armour, nor the horses their saddles. The Marquis, after inspecting the river, called his officers and said: "We cannot retreat; you must choose position in the woods to rest your men and horses." He sent Liu Kai to select a spot about 100 li from the river, and erect temporary quarters for Wang, Kwan, Chang Yih, and Chang Ih's men and horses. An officer expressed fear for this plan, lest the camp should be fired, and a like calamity result as to the enemy's camp. Cu Ko replied: "Fear not, I have a plan to prevent such a catastrophe." About this time Ma Tai arrived with reinforcements of 3,000 men, grain, and cooling medicine for the troops. Cu asked him to allow

his fresh men to be the advance column, as his men by constant work were worn out. Ma Tai replied: "The troops are the Emperor's, not yours or mine. We are willing; how can we best assist?" Cu: "If we can cut off Mong's supplies his men will soon be scattered. About 150 *li* from here, the river can be forded; you cross and intercept his grain highway. Try and see Generals Tong and Ah, who are friendly and might assist." Ma gladly consented, and moved his men to the ford. As he marched his men across, he rejoiced at his progress, when, suddenly, to his surprise, when in about the middle, a great number fell down; these were taken quickly to the bank, they were insensible; blood came out of their noses and mouths, and they soon died. Ma was frightened, and rode all night to see Marquis Cu. When he heard of this he called a Native and asked him for an explanation. The man replied: "When the sun shines on the water, poisonous vapours arise, during the night there are exhalations; after a good meal there is no fear to cross at night." Cu employed him as a guide, and gave Ma 600 more men—making a complement of 2,000 men. The guide led them safely to the mouth of the Chia-shan ravine. He took 100 cart-loads of grain for his troops.

Mong was daily feasting and disregarding the discipline of his troops. He told his officers, "Our position is invincible; we shall take Cu Ko." This time they all laughed heartily. One suggested that the shallows

should be guarded, lest they cross. Mong smiled, and said, "We are natives and know the dangers to which strangers are exposed in crossing the river. No native will tell Cu Ko the time to cross." At this juncture a messenger ran in, saying, "Last night Ma Tai forded the river, and is encamped at the Chia-shan Ravine." Mong allayed alarm by saying, "Ma Tai is a little official; we can soon despatch him." Mong sent Brigadier-General Mong with 3,000 men to drive Ma Tai across the river. Ma set the troops in array. Mong rode out and challenged him. After a few rounds he was killed, and his men fled to Mong. He said, "Who will contest with Ma." Tong replied, "I will." He gave him 3,000 men, and sent Ah with 3,000 to guard the shallow. When Ma saw Tong, he rode out and cursed him, saying, "You ungrateful wretch! did not my master spare your life, and now you fight against him; shame on you." Tong was speechless, and returned to Mong, saying he was powerless against Ma. Mong was vexed, saying, "You have eaten Cu's grace, and refuse to fight - behead him." His fellow-officers objected; so the sentence was reversed to 100 blows. Sympathy with Tong spread, and Cu's kindness to them influenced their deliberations; and it was resolved that by delivering Mong the war would be finished, and a recompense made to Marquis Cu. Eventually Tong led one hundred men to kill Mong. He was drunk, in the tent, when Tong arrived. The two body-guards

begged his life. Tong asked them did not Cu spare them. They replied, "Yes. Only bind him and deliver him." He was bound and taken in a boat across the river and handed to Cu Ko.

Cu Ko said to Mong, "You promised, if taken the second time, you would submit; will you?" Mong: "You have not taken me; my own men brought me; should I surrender for this?" Cu: "If I release you what is your purpose?" Mong: "Although a barbarian, yet I am not ignorant of military arts; I will contest again." Marquis: "If I capture you again and you refuse to capitulate, you will not be easily reprieved." He gave him a banquet; afterwards he showed him his troops and arms, saying, "I have not failed to take a position. Have you any hope in face of my forces? Why not surrender? then I will advise the Emperor to confirm you and your descendants as Princes of Yunnan." Mong replied, "I might be willing, but not my people. I will hold a conference upon the subject." They again drank wine, and Cu escorted him to the river.

Upon Mong's arrival at home, he summoned his loyal braves, and sent a deceptive message to Tong and Ah concerning Cu. When they came, both were killed and their bodies thrown into the river. He placed his trusty men at important points, and he went to attack Ma Tai. When he arrived Ma had crossed the river; so he returned. He consulted with

his brother Yu, to try and decoy Cu Ko. Yu took with him one hundred men, with presents of gold, pearls, elephants' tusks, rhinoceros' horns and other valuables. Soon after crossing the river, he heard the camp drum beaten, and presently two lines of soldiers appeared, led by Ma Tai. Yu was afraid. Ma cried "Who are you, and what is your business? Await." At this time Cu was holding a council of war with Ma Tso, Liu Kai, and others. A herald announced that Mong Yu had arrived with presents of precious things. Cu said to Ma Tai, "What does this mean?" Ma replied, "I will write my idea." Cu read it and laughed: "Strange that our ideas and plans are alike." He gave secret orders to Chao Wei, Wang, Machong, and Kwan Soh; they left and took their positions. Then he ordered Yu to be introduced. Yu bowed and said: "My brother begs that you will receive these presents in recognition of your grace. In future, tribute will be sent to the Emperor." Cu asked "Where is your brother?" Yu said, "At Yin-ken Mountain collecting precious things." Cu asked, "How many men have you?" Yu replied, "About one hundred." Cu Ko told his guards to let them in. They were tall and strong, their eyes black and deep set, red hair, and whiskers; their hair was made into a tuft; they wore gold earrings, but no shoes. The Marquis gave them a feast.

Whilst Mong was sitting in his tent, a soldier arrived with a secret message from Yu.

He said "We were received and feasted. About the second watch be prepared." Mong was pleased, and put 30,000 men under command, and at a given signal were to attack and fire Cu's camp. They crossed the Lu River; then Mong rode ahead with one hundred braves. Seeing no pickets, he rushed into the camp grounds and found it deserted. In the glare of a lamp he espied Yu and his men, incapable through drugged wine; one woke up, and could only point to his mouth, for he was dumb. He was suspicious; so he took up Yu and his men, purposing to return home by the central road. Before proceeding far, suddenly, lights appeared, and Wang attacked him, and his men were scattered. He fled by the road to the right, where he was met by Wei. He ran away to the left, when he was attacked by Chao; then he escaped to the fording place. Ma Tai was in ambush near the latter place. Some of his men were dressed like Mong's, and in a boat. Mong, supposing that they were his men in waiting, called them to come quick and carry him across. They obeyed, when in mid-stream they bound him. Cu set the prisoners to help his men to extinguish the fire. In due time Ma Tai led in Mong, Chao, Yu, Wei, and others led forward Mong's generals and officers.

Cu Ko laughed when he saw Mong, saying, "You purposed to beguile me; your plan failed." Mong replied, "My brother was drugged, thus the failure; it would have been a

success if personally performed ; this is Heaven's decree ; should I willingly surrender ? " Cu Ko : " This is your third capture ; will you now submit ? " Mong hung his head in silence. Cu smiled and said, " I will release you, Mong ; if you also liberate my brother and officers, we will have another contest. " Cu ordered all of them to be unbound. He advised Mong to be careful and mature his plans. In the meantime the Szechuen troops had crossed the Lu River and occupied prominent positions along Mong's homeward route. As he and his company passed, Cu, officers, and men, endeavoured to frighten them with threats.

Upon a suitable occasion Cu explained to his officers and men his conduct in treating Mong, to allay their fears, and to stimulate them for future actions. His hearers highly eulogized him, for his knowledge, benevolence, and powers. The Marquis replied, " I am unworthy of your praise ; nevertheless depend upon your entire obedience to establish your eulogium. "

Mong sent invitations and presents to ninety-three clans to come and assist. They responded and he was able to place about 100,000 men in the battle-field.

Cu Ko's spies returned and told him of Mong's plan ; he smiled, saying, " If they all come we shall be equal to the occasion. " He surveyed the district. They came to the Si-erh River in the vicinity of Ta-li-fu. The

water flowed slowly; not a boat could be seen. He had a raft made to cross, but this sunk. He consulted with Liu Kai about a raft. Liu replied that there was a large bamboo forest not very distant; a float of these would succeed. Cu sent 30,000 men, and they cut down and brought 100,000 poles; of these he constructed a large pontoon, 100 feet wide. He sent most of his men across to the north bank, and there built earth-work camps. The river was a moat, the pontoon the gate. He left three battalions on the south bank to engage Mong's attention. He drew near, and Cu, gorgeously attired and escorted by a strong body-guard and clouds of flags and banners, went out to view Mong's advance. Mong rode on a red ox, clad with a rhinoceros-skin dress, a vermilion helmet, a shield on his left arm, and a sword in his right hand. He was swearing, and 10,000 men were dancing, with swords and shields. Cu quickly ordered his men to return to the camps, barricade the entrances, and keep quiet. On came Mong; his men menaced Cu's men and cursed them. The troops begged three times to be allowed to fight. Cu replied, "The people are excited to madness, guard the camps; in a few days this frenzy will pass away, and then I will scatter them." One day Cu went out to view Mong's camps and saw that his men were wearied. He gave secret orders to Chao, Wei, Wang, Ma, Chong, and Ma Tai, to cross on the pontoon. He told Chang Ih to light fires and lamps in the camps, then lie in ambush and, when able, close on

Mong's rear. The next day Mong encompassed the camps; seeing smoke he imagined they were inhabited. When he took them, to his great surprise, they were empty, except for a few hundred cartloads of grass, grain, and arms. Yu said, "Cu Ko has a plan in this." Mong replied, "I presume he has been recalled, or degraded. We must pursue and capture him." They agreed to this. When they arrived at the Si-erh River they saw his camps and a great number of flags floating in the breeze. Mong's men were afraid. He said, "This is only a ruse; in less than two days he will clear away." He ordered his men to make bamboo rafts. In the meantime Cu, from an unseen position, was using his pontoon and massing his men in Mong's rear. One night, to his surprise, he saw lights in all directions, and heard the sound of drums. The Szechuen troops attacked him; in the battle and flight many were killed by their companions. Mong tried to cut his way to his old camp, but Chao appeared, and he made for the mountains; he was soon faced by Ma Tai; he escaped with a few men into a ravine. When he looked around he saw fighting towards the north, south, and west; to the east was a forest, and he saw a man riding in a cart drawn by men. The rider said, "Aha! aha! Prince Mong, Heaven has defeated you in this place; I have patiently waited for you." Mong, greatly enraged at Cu, said to his men, "I have been disgraced by him three times, and now again. Who will take him and cut him in pieces?"

Hereupon several rode after Mong furiously, toward Cu Ko. At the edge of the wood they stumbled into a pit. Wei and his men rushed out and bound him and his followers.

Soon after Cu arrived at head-quarters, and the captured aboriginal chiefs and men were brought to him. He exhorted them kindly, and gave them a feast and they went home. Soon after they left Chang Ih brought Yu bound in chains. Cu said to him, "Your brother is easily deceived; you should exhort him; he has no face to see me." Yu blushed with shame, and bowed, begging for mercy. Cu said, "I will spare you on the condition that you exhort your brother." He thanked him and left. Within an hour Wei brought in Mong. Cu, in anger, said to him, "I have again captured you; what answer have you this time?" Mong said, "My misfortune was to fall into your snare. If I die now, it will be with my eyes open, but, unsubmitive." Cu, being vexed, said, "Behead him;" but Mong had not a trace of fear on his face. Mong replied, "If released, I will attack you more vehemently than before." Cu Ko laughed aloud, and ordered him to be unbound. He gave him a banquet, and asked, "Why do you not submit; do I not treat you kindly?" Mong replied, "Although we are beyond the boundary of civilization, yet we believe in fighting your prowess in strategy; why should I serve you? If again taken, I will surrender, with arms, and will swear allegiance."

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can any one travel safely. There are four springs ; man nor beast cannot drink the water. The Dumb Spring : its water is sweet, but within ten days, numbness and death ensues. The Death Spring : the water is hot ; whoever bathes in it breaks out in sores, which eat to the bones, and death relieves the sufferer. The Black Spring : its water is limpid ; if sprinkled on the hands or feet, they turn black, and the patient expires. The Weak Spring : the water is cold ; those who drink suffers from coldness in the throat, and lassitude increases, and terminates in death. Neither birds or insects visit these springs. Long ago, a Chinese general carried his campaign to here and then returned. I will shelter you. The Si-c'wan, coming by the north-west road, will perish without your fighting." Mong, rejoiced, slapping his forehead, and pointing tremblingly towards the north, said, "Aha ! Cu Ko, your schemes are checked by these streams ; by these I will take my revenge for past defeats." Mong, Yu, and Tu had banquets for several days. It was now the sixth moon, and extremely hot. As Cu Ko had not heard of Mong for some time, he moved his forces to a cool retreat. Whilst on the march, a spy reported Mong's retreat, and described the difficulties of the position. Cu inquired of Liu Kai, and he confirmed the statement. The Secretary said, "We have taken Mong four times ; he is awed ; if captured again there is no profit. We must consider the men and horses in this

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an old man with a stick, approach; his white guise was remarkable. Marquis Cu invited him into the temple. After salutations, they sat on stones, facing each other. Cu asked his name. The old man did not reply, but said, "I have heard of your Excellency's power and grace towards the Yunnanese. Your statements of the spring is correct." Cu asked, "How can I accomplish my mission, for my Emperor and country; if unable, I prefer to die?" The old man replied, "Fear not, I have a way to help you." "Pray what is it?" asked Cu. "Near here," the old man said, "is a valley; enter and walk twenty *li* to the Wang-an stream, there upon a hill resides a clever literary hermit, of twenty years seclusion. Behind his hut is the Happy Well; its water cures malaria and sores. Near his dwelling is some grass; one blade kept in the mouth is a preservative against malaria. Quickly go there." "Noble friend!" said Cu, "how can I reward your goodness; what is your name." The old man said, "I am the god of this mountain. General Fu Po gave me this commission." He entered the tablet, and disappeared. Cu Ko was astonished; he worshipped the idol and returned to his camps. The next day Cu took Wang and his men, also incense and offerings, and eventually found the hut. Upon arrival he smelt incense fumes; he knocked at the door before he could give his name to the boy; a man with a bamboo hat, clad with a white dress, black girdle, and straw shoes;

he had yellow hair and coloured eyes; said smilingly, "Has the Grand Secretary arrived?" Cu replied, "Exalted scholar! how is it that you know me?" The hermit replied, "I have heard of your fame for a long time." Cu Ko explained fully his mission, distress, and reason for coming for medicinal help. The hermit told a lad to lead them to the well; after a draught, they soon vomited some saliva, and they could speak. The lad took them to bathe in the Wang-an stream. He gave him a parcel of cyprus leaves and pine cobs, and explained the cause of the poisoned springs was through serpents and scorpions crawling on the willow trees, and the leaves falling in the water poisoned it. If you dig some wells in this district the water will be sweet. He gave the men some leaves to put in their mouths, and a large parcel for their companions. Cu pressed him to tell his name. The hermit smiled and said: "My name is Mong Chieh." Cu Ko was alarmed. Mong Chieh then said: "Be not amazed; suffer a word. My parents had three sons. Mong Hweh is the second, and Mong Yu the third. They refused my exhortations, preferring a lawless life, therefore I changed my name and chose an hermit's life. For the trouble my brothers have caused you, I ought to die; pray forgive my sin." Cu sighed and said: "This is similar to the remarkable brother; one was honourable, the other was a robber. Have you any objection to me nominating you to the Emperor to be a Prince?" Chieh said:

"I have no ambition for wealth or honour." Cu offered him a present of gold and silks, but he refused to accept them. The Marquis thanked him and left.

Soon after Cu Ko arrived at head-quarters, he set his soldiers to dig wells; more than ten were sunk a good depth, but yielded no water. This caused great alarm. At midnight Cu Ko burned incense and prayed to Heaven saying: "My name is Cu Ko; I have no ability. Being entrusted by the great Han dynasty to subdue these aborigines. My men and horses have no water; they are suffering from thirst. Oh! upper Heaven, if the Han dynasty shall be established, give us water; but if its breath has ceased, let us die here." Having finished worship, he awaited the morning light, when, upon examination, all the wells were full of sweet water. After all had been refreshed, they moved and pitched near the cave.

One day a spy reported to Mong that the Szechuen troops were in the vicinity, and had not suffered from malaria or the water; so Prince Tu's prophecies had failed. Tu and Mong took a bird's-eye view; they saw Cu's men busily engaged in camp work. Tu's hair stood on end, and he observed, "They are spirit soldiers." Mong said, "I and my brother will fight rather than be again captured." Tu said, "If you fall, my whole family will be slain. Let us give our men a feast, then, unitedly, we will stand or fall."

At this juncture a messenger announced "Yang Fung, at the head of 30,000 men, had arrived to help." Mong rejoiced, saying, "With such help, victory is sure." Mong and Tu received him and escorted him into the cave. Yang said to him, "My army are clad in armour; they can fly up the mountain side; they can beat 100,000 Szechuen soldiers. My five sons have joined us; they are like tigers and excel in arms." They were introduced. They all enjoyed a banquet and became intoxicated. Yang asked Mong, "Have you any performers?" Being answered in the negative, he said, "Call my singing women,—they can amuse us by song, dance, and sword exercise." They came trooping in, barefooted and with uncombed hair. After some dancing, Yang told two of his sons to go to Mong and his brother. Yang gave a signal, and his sons clutched the two Monges, and the armed performers secured the entrance and prevented Tu's escape. Then Mong said to Yang, "Ah! when the rabbit dies the fox mourns. We are friends; why do you injure me?" Yang replied, "True, but my brother and nephew owe their lives to Cu's mercy; should I not recompense him, by delivering you, seeing you have rebelled." He sent most of the troops home with the rest, and his sons took the Monges and Tu to Marquis Cu. When Yang saw Cu, he bowed, saying, "In recompense for you sparing the lives of my brother and nephew, I have brought you a thank-offering." Cu Ko thanked him, and gave him many pre-

sents. After he left he called in Mong and asked him his intentions. Mong replied, "I am not here through your ability; my friends have delivered me. You can kill me if you please, but I will not submit." Cu said, "You have led me to this place of poisonous waters, to injure my troops, but Heaven has preserved them." Mong replied, "The home of my ancestors is the Yin-ken Mountain; there are three dangerous rivers and difficult places; if taken there, I will submit." Marquis Cu said, "Be it according to your word; make preparations and see who is victorious." He gave the three a banquet and horses to return home, they retired ashamed. After their departure, Marquis Cu installed Yang and his sons as mandarins. Mong and his companions travelled all night towards the Yin-ken Mountain.

Beyond this mountain the waters of the Lu, Kan-nan and Si-ch'en Rivers meet, and a city is built at their junction, called the "Three Rivers City." To the north of it is a band of fertile country more than 300 *li* long; toward the west, 200 *li*, are salt springs; 200 *li* southwest the river Kan-lan enters the Lu, and 300 *li* south is the district of Liang-tu; among its hills are silver mines; hence it is called Yin-ken, or "Silver Mountains." Here is the palace of the prince, and ancestral temple; in life the aged are styled ancestors, but when dead, family demons. Every season they offer sacrifices of oxen and horses, and human sacrifices of Szechuen men or strangers.

When sick they take no medicine, but an exorcists prays for restoration; he is called the medicine devil. Capital punishment was decapitation. Betrothals are made in an immoral manner. The rainfall is very equal; rice is principally cultivated, during a bad harvest they drink snake soup and eat roast elephant. The upper classes are called Tong-cu, the lower classes Yu-chang. On the 1st and 15th of every moon a large market is held at the Three Rivers. These customs prevail in this section. Marquis Cu abolished human sacrifices.

Mong gathered his people and explained to them his grievances, and asked who has a plan to avenge Cu Ko. A voice said, "I can nominate a man." Attention was turned to the speaker, who proved to be Tai Lai, Mong's brother-in law. He said, "Prince Mu Luh, of Pa-lah, is deeply versed in magical arts; the wind and rain obeys him; he rides upon an elephant, and he has a trained band of tigers, leopards, wolves, serpents, and scorpions to assist him in war. Send a proper letter of invitation and presents, and I will take them. If he helps, we need not fear the Szechuen army." Mong greatly rejoiced, and complied. He placed Prince Tu in charge of the Three Rivers.

Cu Ko took a bird's-eye view of the Three Rivers. He sent Chao and Wei to attack the city. The natives used cross-bows which shot ten arrows at a time, which were tipped with

poison. Some of Cu's men were wounded; their wounds broke out into terrible sores, and after a few days they died. Chao and Wei reported the engagement to Cu. He went to survey the place, and then he encamped a few *li* from it. As they made no attack, the natives believed he was unable; they slept securely at night, and kept no spies to watch their movements. Cu Ko gathered his forces to attack the city; he kept them five days within their camps; suspense confirmed the natives' belief. One evening there was a breeze and Cu gave orders that at the beginning of the watch every man had to tear out the inner fold of his gown. The disobedient were to be decapitated. Later on he issued an order: "Let every man fill his cloth with earth." The soldiers could not imagine the utility of this order. In the second watch Cu declared that whosoever first emptied his earth at the city wall, should be rewarded, the men rushed and deposited it. Then he said, "Those who make steps and scale the walls shall have the first honours." They took several thousand prisoners, and much spoil, which he divided among his soldiers. Prince Tu was killed in the flight. The fugitives told Mong of their defeat, and that the Szechuen troops were close upon him. He was greatly agitated and perplexed; in his reverie he heard some one laughing, saying, "You are a man; have you no knowledge?" He replied, "If I were a woman I would lead your troops." He looked; the speaker was his wife, Chu-yong. She was a

descendant of a prince who lived before the Emperor Yao, B.C. 2300. She was an expert in throwing knives. Mong entrusted her with one hundred valiant officers and five thousand soldiers; she led them out of the Yin-ken Pass. She set them in battle array against Chang Ih. She had five sharp knives in a case on her back, and held a long lance in her right hand. Chang Ih was surprised to see her, after a few rounds she fled, followed by Chang; she threw a knife, which Chang failed to ward off and it stuck in his left shoulder; he fell from his horse, and her soldiers took him a prisoner. Ma-chong rushed at him, but was too late. He was enraged, and seeing Chu chasing him, he turned to fight; in the contest he fell from his horse and was taken. Mong rejoiced to see the prisoners, and gave his wife a great feast. She ordered a soldier to behead them. Mong objected, because Mong Cu had spared him five times; such an action would be unrighteous; and he proposed to keep them till they had captured Cu Ko, and then to decide. To this she agreed.

The defeated troops returned and told the Marquis the full particulars. He called Chao Wei and Ma Tai and gave them secret orders and they left. The next day Mong heard that Chao had arrived to fight. Chu led out her troops; after a few rounds with Chao he fled, but she would not pursue him. On the morrow Wei engaged them in battle, and after a few encounters he fled, but Chu stuck her

lance in the ground and refused to follow, and returned home. Soon after Wei rode up with his men and cursed her with most abusive language. She was enraged to frenzy; she mounted her horse and pursued him furiously. Wei turned short into a path before she could recover herself; her horse threw her in stumbling over ropes which had been stretched across the road by Ma Tai. She was bound and led to Cu Ko. Her troops made a bold dash to save her, and were repulsed by Chao's soldiers. Cu was sitting in his tent when Chu was brought in; he ordered that she should be unbound, to have a tent for her private use, and a feast to dispel her fears. Cu sent an officer to Mong to arrange for an exchange of prisoners, to restore his wife, for Chang Ih and Ma Chong; the change was effected with mutual satisfaction. Mong rejoiced to see his wife, and gave her a banquet.

Mong was depressed when a messenger announced that Prince Pa had arrived. He rode upon a white elephant, and was decorated with necklaces of gold and pearls; two richly set swords hung from his belt. He had a large number of trained tigers, leopards, and wolves, and many regiments of soldiers. Prince Mong received him in state. They conversed, and Mong related his experiences to him, and they had a banquet. The next day Prince Pa led out his soldiers and trained animals to battle. When Chao and Wei heard this, they arranged their men

in squares, to take a view of the situation. Most of Prince Pa's men were naked and ugly ; each had four sharp knives, and other arms, the like they had never seen. They were not marshalled by trumpet or drum, but by a gong. Pa rode his white elephant, fully equipped, and carried a bell ; he was nigh covered with banners. Chao said to Wei, " In all my military experience I have never seen such a sight." Just then they heard Pa chant and ring his bell, and immediately a hurricane sprung up, carrying sand and stones like rain ; then the wild beasts rush furiously at them, and a volley of poisoned arrows. The Szechuen army lost many men, and the rest returned and confessed their defeat. Cu Ko smiled, saying, " Be not ashamed, this defeat is not your fault. Before I left my reed hut, I heard of the Yunnanese using wild beasts for war, so I made preparations. I have twenty cart-loads of materials untouched ; the ten carts with red painted boxes are for present use, those with the black chests for the future." His officers and men did not know their contents. When opened they took out the frame-work of wild beasts of unnatural size. He had prepared coloured silk floss for their covering, iron and steel teeth and claws, plates of brass for scales, and packets of materials for flame and smoke to fume and blaze from the nostrils and mouths. Each beast required ten men, and he gave one hundred of them into the hands of one thousand alert men. When all were properly positioned, Cu set the battle in array.

A spy announced to Mong that Cu had mustered his troops to fight. Ka remarked, "I have never been defeated; let us go." Mong consented and they led their united armies. In the distance Mong saw Cu sitting in a carriage, attired gorgeously, and calmly fanning himself. Mong pointed him out to Pa, saying, "If we take him, the contest is finished." Pa chanted and rung his bell; a great wind arose, and the wild beasts rushed out. Cu waved his fan and sent the wind back. The dummy beasts jumped about, snorting fire and smoke, their scales clanging loudly; when the living beasts saw them, they returned frightened; Pa's men were dismayed and disorganised. Cu pursued and killed many. Prince Pa died in the fight. Mong and his followers fled and hid among their native haunts. Marquis Cu encamped in the Yin-ken district. The next day Cu sent a party to arrest Mong. A messenger returned and told Cu that Mong's brother-in-law had exhorted Mong to submit, and, proving successful, on the morrow he was going to bring him and more than one hundred relatives, to submit. Cu ordered Chang Ih and Ma Chong to select two thousand picked men and lie in ambush near him.

Tai Lai arrived with Mong and company at the camp, and Cu gave orders to let them in. After salutations, Cu gave a sign, and Chang Ih and Ma Chong's troops rushed in and bound every man. Cu Ko laughed aloud, say-

ing, "Your scheme to deceive me has failed, my friends, when will you submit? this is the sixth time I have had you in my power, and you have broken your promise so many times." Cu ordered every man to be searched, and upon all sharp knives were found, to be used to murder him. The Marquis said, "See! your scheme is manifest." Mong: "This time I am captured through the failure of my friends; it is not of your ability." Cu severely reprimanded him, and liberated him and his men, upon promise.

Upon the way home, Mong met a number of his wounded soldiers, who cheered him. Upon arrival at home, Mong said to Tai Lai, "I am at my wits end; my country and home is ruined by these Szechuen troops; where to take refuge, or who to look to for help, I do not know." Tai replied, "About 750 li S.E. from here is the kingdom of Wu Ko, governed by Prince Wu T'eo; he is a giant, twenty feet high; his food is not cereals, but the flesh of wild beasts and serpents; his armour is like the scales of a fish, and is sword-proof. His soldiers are clad in rush armour, which is sword and water proof. They are made in the following manner: the rushes whilst green are made in the required shapes, then soaked in oil and dried ten times for six months; when finished the wearer can trust their bouyancy to cross a river, and is fearless against arrows. If he consents to help, he can take Cu Ko as easily as a knife splits a bamboo." Mong was pleased and went to see him. Prince

Wu's dwelling was a cave. He received Mong, and after hearing Mong's experience, promised to assist. He sent Capts. Si Ngan, Shi Ni, and officers in charge of thirty thousand rush-armour troops; they went toward the N.E. till they arrived at the Peach River, where they encamped. Peach trees grow on both banks, and in consequence of the leaves falling in the water, it is poisonous to strangers; but Wu's men were invigorated by its use. They waited for the Szechuen troops.

Marquis Cu sent some of his captives as spies to discover Mong's plans. They returned and reported that Prince Wu and his soldiers were encamped by the Peach River, and that Mong was scouting in all directions for a final battle. Cu moved his troops to the river to see Wu's troops; he was surprised at their strange appearance. Through enquiries of natives he discovered that the water was poisonous; so he withdrew a few *li*, but left Wei in charge at the river bank.

The next day Wu beat a drum and mustered one battalion, and crossed the river. Wei resisted him; his arrows fell off the shields without injuring a man, whilst his men suffered from Wu's soldiers' swords and knives; so they retreated. Wu's men did not pursue, but crossed the river. Wei took up his old position, and saw some troops floating with their armour; those who were fatigued sat upon their rush shields pleasantly crossing. Wei speedily repaired to Cu, and reported minutely about the engagement. Cu enquired

of Lai Kai about this people. He replied, "I have heard that they are destitute of social etiquette and settled government. Their invincible armour, and power to drink poisonous water, are serious obstacles against conquering them. There is no profit to contest with them; it would be advantageous at this stage to return home." Cu Ko laughed, saying, "Thus far the campaign has not been easy, and should I retreat now? Impossible! by to-morrow my plan for the final battle will be completed." He sent Chao to assist Wei to hold the fort, but not to fight.

The next day Cu took native guides to survey the country. He rode in his carriage as far as he could, then walked up a high mountain. He espied a long, deep ravine, with a serpent-like road in the centre; the mountain sides were barren of vegetation, but covered with boulders and rock *débris*. The lower entrance led to Ta-lan-tien, and the upper to the Three Rivers. He was greatly pleased, and said to his guides, "This is Heaven's gift to complete my mission." The Pan Sheh Ravine was afterwards called the Fire Dragon Cave. Cu returned quickly to his tent and gave his officers their orders. He ordered Ma Tai to take charge of the ten carts of black painted boxes, to cut 1,000 bamboo poles, and guard both entrances of the ravine whilst the work was being done, and that the work had to be completed in fifteen days. Chao was deputed to guard the Three Rivers and have his part all ready. Wei had to hold the

ferry, and if the rebels attacked him he had to retreat to where he could see a white flag, within half-a-month he was told: "You must be defeated fifteen times and lose seven camps; do not let me see your face till this has been accomplished." He left in an unhappy mood. He sent Chang Ih to his position, and Ma Chong and Chang Yih took one thousand captives with their soldiers to their appointed place.

Mong told Wu that On Ko had many clever ambush tricks; henceforth in their engagements, their troops must not enter forests or thickets. Wu replied, "Great Prince! your advice is wise; I have heard the same reports; I will be on my guard. I will fight in the front, whilst you in the rear direct our movements."

Suddenly a messenger rushed in saying, "The Szechuen troops had encamped at the ferry. Wu sent two officers and troops to expel them. After a few encounters Wei fled, but Wu's men would not pursue, but crossed the river. Wei made another camp, which was attacked; he fled, and they pursued him ten *li*, and upon his return he took possession of his camp. The officers were elated, and recommended Prince Wu to cross with his entire force. He consented. In his first attack on Wei, he fled, leaving arms and utensils, and made for the white flag, where he found a camp all ready prepared. Wei's tactics were repeated until he had been defeated fifteen times and lost seven camps.

In the distance Wu saw an immense array of flags in a forest, so he sent a spy for information. Then Wu said to Mong, "Your advice is true." Mong replied, laughingly, "Your Highness has sent terror into the Szechuen army, and they have retreated; Ca Ko's schemes are exhausted. The war is nigh finished.

On the sixteenth day Wei set the battle in array. Prince Wu went forth riding upon a white elephant; his helmet was made of wolf skin covered with gold and silver, his garments decked with pearls and gold, his eyes flashed light as he cursed Wei. Wei, after a short fight, retreated into the Pan-sheh gully, following the direction of the white flag. Wu hotly pursued him, as it was such a barren place he was fearless of ambushments. He looked beyond the upper entrance, and there was not a Szechuen soldier in sight. The entrance being blocked with felled trees and rock, he gave orders to have them cleared away. Suddenly he saw several cart-loads of brushwood catch fire, so he ordered a retreat; but from the rear word came that a fire was raging and powder was exploding at the lower entrance; this threw the troops into confusion. As Wu could see neither grass or brushwood in the ravines, he was not afraid of the fire spreading. By whichever way they tried to escape, flaming torches were thrown from the mountain sides; soon the oiled rush armour took flame and the fire spread. The torches set fire to trains of gunpowder in the

bamboo poles, which ignited buried cannons in all directions. The whole vale was full of flames dancing about. The same day Prince Wu and his whole army perished in the fire.

As Cu Ko, from a prominent spot, gazed upon the carnage, the smell was unbearable; he wept, saying, "Although I have accomplished my work for the Emperor and country, yet an enormous sacrifice of life has been involved, and for this reason my life shall be cut short." His officers and men complimented him, to dispel his grief.

Mong was sitting in his tent awaiting news, when suddenly a large company of men appeared and bowed, and told him that Prince Wu was fighting with Cu, in the Pan-sheh ravine, and that he was invited to be present at the final blow. Mong rejoiced; he quickly collected his men, and they rode on horse-back all night, led by the envoy to the ravine. He looked into the gully and could only see smouldering fires, and smell the odour of burnt flesh. He soon understood what had happened; so he gave orders to return home. They had not gone far before Chang Ih and Ma Chong attacked and slew many of his men. Mong then relied upon those who invited him, but more than one half were Szechuen troops in disguise; these captured his remaining men, whilst he, upon a swift horse, cut his way through the confusion and escaped among the mountains. In a hollow place he saw some men pushing a cart; its rider was gorgeously attired; it proved to be

Cu Ko, who cried aloud, "Mong, you rebel! what will you do now?" He turned his horse and ran away, but was captured, and bound by Ma Tai. About this time, Chang Yih and Wang P'ing took Chu Yong, all his relatives, and household soldiers.

Marquis Cu gathered his officers and men to his tent, and said, "This last scheme I was obliged to use, after others had failed; my virtue is blemished because of the sacrifice of life. The sufferers imagined that I should have laid in ambush; but I led the battle by a flag, and not a man or beast of ours has been lost. Every officer has faithfully obeyed. The cannons were each composed of nine small ones [perhaps the first idea of the Gatling gun!] fired by trains of gunpowder. The reed armour, which was sword and water proof, could only yield to fire. Alas! not one is saved to have a son; my sin is great. The success is due to your united obedience." All the officers and men bowed, complimenting him, saying, "Your tactics are like Heaven; gods and demons cannot fathom them."

Cu ordered Mong to be brought; he bowed, and the soldiers were to unbind him. The Marquis gave separate tents to Mong, Chu Yong, Mong Yu, and to his relatives. A sumptuous feast was given to them, to pacify their fears.

During the day an officer came to Mong's tent, saying, "Marquis Cu has no face to see you; I am sent to liberate you, and here is a

horse; you have another opportunity to battle." Mong burst into tears, saying, "I have been released seven times, the like was never heard under heaven. My knowledge of righteousness and propriety is shallow indeed, if I should again rebel." He led his wife, brother and relatives, with partly uncovered bodies to the Marquis' tent. They bowed and confessed their sins, saying, "Your benevolence is like Heaven. We southerners will not again rebel." Cu asked Mong, "Does your Excellency now submit?" Mong, with tears, replied, "I and my son, and son's sons, will remember your grace and will be loyal." Cu Ko invited him to a banquet in his tent, and confirmed the Princedom to Mong and his family. Mong and his friends rejoiced and retired, dancing.

The Chief Secretary, in conversation with Cu, remarked, "Now that this difficult war is successfully ended, and Mong is restored; would it not be well to leave some representatives of our prestige? Cu replied, "There are three important objections to such a plan: first, if officers are appointed, soldiers are needed for their protection; also proper stores; secondly, the natives think lightly of life; they are constantly killing their fathers and brothers; thirdly, in regard to capital sentence they would refuse to obey a Chinese official. If I leave no men, innumerable difficulties will be obviated. As natives they can best manage their own affairs." The Secretary and officers agreed to his wise decision.

When the time came to march home, the Yunnanese presented him with gifts of gold, pearls, vermillion, varnish, medicines, and oxen, and promising him allegiance.





FROM TA-LI-FU TO SHANGHAI.

During a late journey (March 16th to May 30th) from Ta-li-fu to Hankow, a distance of about 6,000 *li*, I was impressed with the importance of several things by the way. Of the whole track of country between Ta-li-fu and Yunnan-fu, which is 900 *li*, quite nine-tenths was under cereal cultivation, and one-tenth sown with opium. From Yunnan-fu toward Szechuen, for four days' journey, quite one half of the land was cultivated with opium. The reason for this I found was not the result of an Imperial Proclamation forbidding the cultivation, but had reference to the question as to what pays best: cereals are worth more than opium in time of drought. The country west of Yunnan-fu to Ta-li-fu, and especially the latter prefecture, has suffered during the last two years from drought; the rice last year in Ta-li-fu rose from 70 cash per pint to 210 cash. The probability of high prices of grain has led the farmers to prefer to have cereals at home, rather than a

little silver. The district east and north of Yunnan-fu has had a good rainfall during the last two years; the farmers have plenty of grain and can cultivate the opium for silver. I was surprised to meet several hundred families moving from the prefecture of T'ong-c'wan southward. I was told that during the last two years nearly three thousand families of tenant farmers had left this district, because of dearth and the sterility of this part. In this section, from Siao-lung-tan to Tseh-chi, 151 *li*, is the most barren strip of country that I have seen in my journeys. When I reached Lu-chow-fu and Ch'ong-kin, Szechuen, I heard of much suffering through drought. The Viceroy had opened a relief kitchen in Lu-chow-fu for the refugees. Alas! the poor people were dying at the rate of twenty per day; this had been the death-rate from December 1881 to May 1885. Outside the West Gate a large plot of land was covered with new graves; the coffins for the poor are all used, and they were being buried in straw mats.

Now that the Tongking difficulty is settled, and the French purpose building a railway to the frontier of Yunnan, I sincerely hope that the Chinese Government will run a line from Yunnan-fu to connect with it, and from this city run some narrow gauge sectional railways. Upon these means depend the re-population of the province and its prosperity. There is abundance of coal in very suitable spots, and also plenty of timber for sleepers and other

uses. A line might be laid from P'ing-ih-hsien on the Kweichow border to the capital; it is level on the whole. There is plenty of coal near this first city, at ten catties for one cash; and near Yunnan-fu there is coal also. I have travelled six times between Yunnan-fu and Ta-li-fu, and the nature of the country does not present tremendous difficulties to run a line between these cities. There is plenty of coal and iron within 60 miles of the capital. Lines to join the proposed French, and another could be laid to Siemao, to join Mr. Colquhoun's proposed line from Rangoon. The prosperity of this province must depend upon railways. To re-populate the immense untilled tracts, such must be used to bring settlers in, and if a month's journey could be cut down to two days, it is apparent that a great obstacle would be removed. In order to work the mines, by which the Imperial coffers would soon be replenished, if under Foreign supervision, railways would be required to take away the metal.

I was surprised to see great quantities of peat being dug up near to the surface. I first saw the peat pits in the north of the T'ong-c'wan-fu plain. The best was within 15 *li* of Chao-t'ong-fu; the layer was about two feet thick. An ox-cart load of 600 catties can be bought on the field for 70 cash, and 60 cash for ox hire.

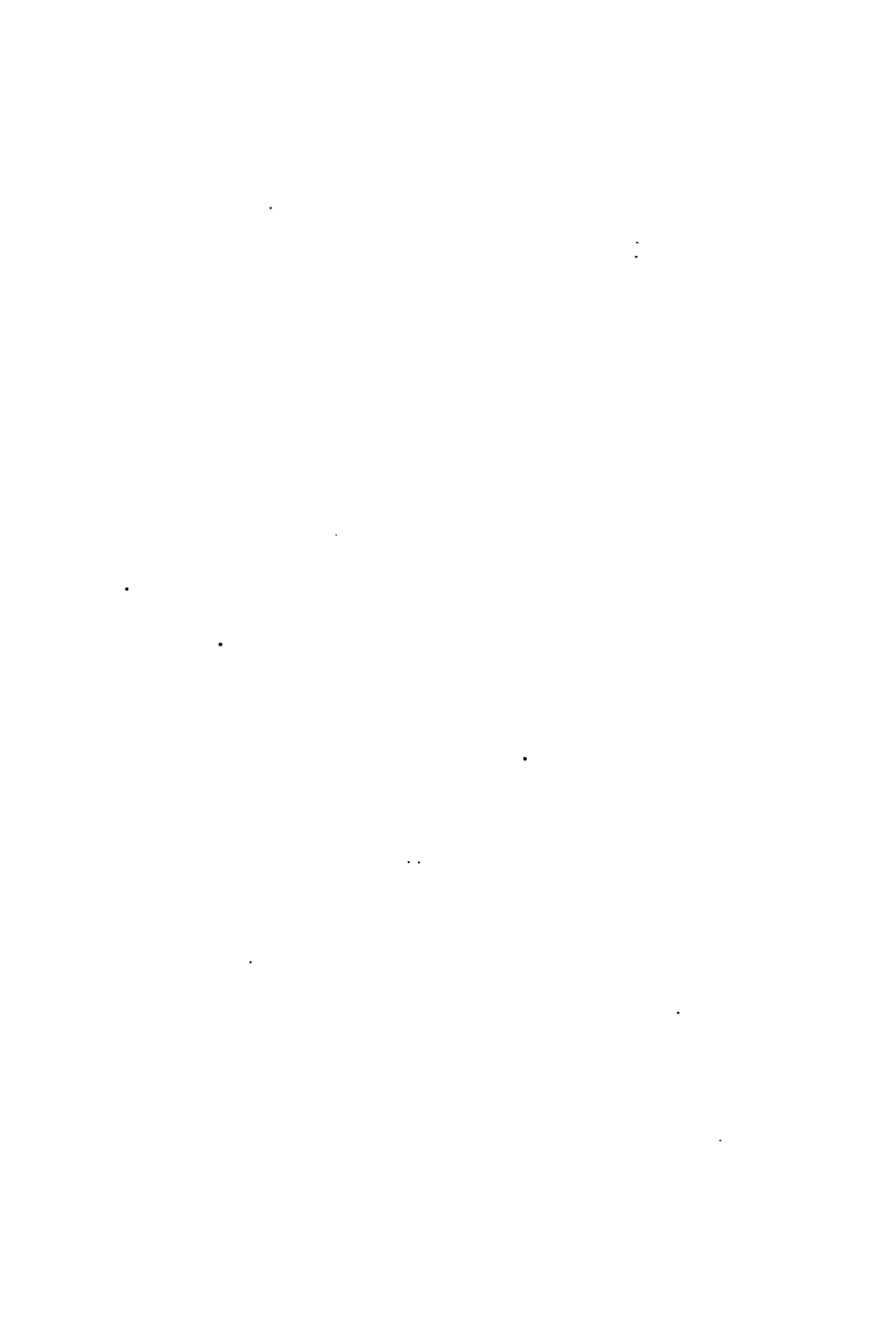
Another thing which astonished me was the immense trade in Hankow calico, and cotton from Hupeh, and some from Shanghai;

some 50 catty bales bearing this mark: 上海. One day I counted 150 horse-loads; and another day the coolies had to put down my chair, and 179 horse-loads passed, besides nearly 100 men and boys carrying these articles. The horse-load is composed of two bales of 60 catties each, and it is quite common to see men carrying three or four bales, *i.e.*, two horse-loads, along the worst roads that I have been on. The road between Yunnan-fu and Sui-fu is worse than that between Bhamo and Yunnan-fu. I asked an innkeeper what he thought the average of horse-loads was, and he replied, "About two hundred a day." From the first of the first moon to the thirtieth of the twelfth moon they are on the road. This estimate is near the mark. If 60,000 horse-loads a year, as stated, this shows a good trade, especially when it is sold for one hundred per cent. over cost. Cotton that is sold in Shanghai for Tls. 11 per 100 catties, will be worth Tls. 22. Government were to exercise the protectorate of Upper Burma the Yie Ken Mountain could soon be managed, and whilst the Chinese production could supply North and Central Yunnan, British goods could supply the west of the province.

There are three important places on this route - T'ong-c'wan-fu, Chow-t'ong-fu, and Lao-wa-t'an. The first city is eight days from Yunnan-fu; the second, thirteen days; the third place, twenty days. Chow-t'ong-fu is an exceedingly busy city. The T'ong-c'wan

horses bring copper to here, and then carry calico and cotton back. The Chow-t'ong horses take the copper to Lao-wa-t'an, and return with calico. Lao-wa-t'an is the chief *lekin* barrier in the province. A Taotai is stationed here to superintend the collection of taxes. The copper is put on boats and is conveyed to Chang-wu, 245 *li*; here everything has to be transported 15 *li* by road to Mo-tao-chi, because this section of the river is full of stones; boats cannot use it. From Mo-tao-chi to Sui-fu is 155 *li*. The Hen River joins the Yangtze at An-pien, about 80 *li* above Sui-fu.

I left Chungking on May 21st, and arrived (after a stay of two days on the way) at Wuchang on May 30th, perhaps the quickest journey yet made between these two cities. The *Kiangtung*, from Ichang to Hankow, saved me twelve days compared with my first journey. I have come down twice from Chungking, and have been up once. The question has often been asked me: "Do you think that steamers could get up to Chungking?" My answer is: "Yes; flat-bottomed, wooden steamers, of 4-foot draught, with high-speed engines, could do it." The rapids are not such terrible things after all. The two noted ones are within 50 miles of Ichang. The large Szechuen junks are pulled up by about one hundred men. The junks are thrown into the rapid and pulled up an inch at a time; the time required is about twenty minutes. If the tow line should break, the



TEMPERATURE AND WEATHER AT TA-LI-FU

FROM

JANUARY 1882 TO DECEMBER 1883.

—:o:—

TA-LI-FU, 1882.

JANUARY.			FEBRUARY.		
Min.	Max.		Min.	Max.	
	o	o		o	o
1	50	54 Sunshine.	1	43	55
2	44	56	2	44	48 Rain.
3	43	54	3	44	46
4	44	53	4	42	48
5	46	51	5	43	50
6	44	52	6	44	54
7	44	50	7	43	54
8	36	43 Snow on house-tops.	8	44	55
9	38	49	9	44	52
10	37	50	10	42	55
11	40	52	11	43	48
12	42	47	12	44	50
13	40	58 Strong gusts.	13	37	43
14	41	56	14	38	46 Night; V.S.W.
15	42	50	15	43	51
16	44	52	16	45	54
17	40	53	17	45	56
18	42	55	18	47	58
19	44	56	19	48	57
20	42	54	20	45	60
21	42	54	21	44	58
22	42	56	22	44	57
23	42	56	23	44	60
24	43	57	24	46	56
25	43	54	25	46	60 Rain.
26	44	53 Cloudy.	26	43	48 Rain; thunder.
27	47	57 More rain; S.E.W.	27	38	53
28	46	50	28	40	53
29	46	52 Strong gusts.			
30	46	50			
31	46	55			

JANUARY.—Average Max., 55.5; Average Min., 44; Extreme Max., 58; Extreme Min., 36. Sunshine, 29 days.

FEBRUARY.—Average Max., 53; Average Min., 43.3; Extreme Max., 60; Extreme Min., 37; Rain, 8 days, or parts. Sunshine, 20 days.

junk is carried down the river, and the danger of being wrecked is imminent. Surely a powerful steamer of 14 knots could ascend; the flow is from 6 to 9 knots in the rapids. If it was necessary a line might be put out, and aid given by a steam winch. As regards coming down, the power which a steamer has being more than the flow, she would perhaps have plenty of steering power; if not some appliance like the sweep-oar in front on the junks could be arranged to help in steering. A splendid passenger trade could be done, and Chungking would thoroughly open as a Treaty Port, and an immense trade might be done by; Foreigners. The result of my conversation with business men on this point is: Money is hard to make now; and there are few who care to risk the loss of £20,000. Why should one man incur the whole risk? A company might work such an enterprise. Others again say there is a hitch in the treaty; it is "after the arrival of the first steamer" that Chungking is to be opened as a port; therefore the first steamer upon arrival might be confiscated, because at the time of her arrival Chungking was not an open port. If this is so, an understanding might be made in which little could be lost. Upon consulting Captain T. W. Blakiston's "Five Months on the Yang-tsi," page 129, I am glad to find that the opinion above stated is not extravagant. The real difficulty is not in the sphere of geography, mechanics, or skill, but want of enterprise on the part of Foreign merchants.

The following is the table of distances from

YUNNAN-FU TO CHUNGKING.

	li		li
Yunnan-fu	0	To Wu-chai	50
To Ta-pan-chow	47	„ Ta-kwan	60
„ Yang-lin	60	„ Hwang-ko-chi	50
„ U-lin	70	„ Ta-kwan-lao	50
„ Süin-tien-chow	60	„ Hwie-long-chi	55
„ Siao-long-t'an	75	„ Teo-sha-kwan	45
„ Lai-teo-po	75	„ Lao-wa-t'an	60
„ Tseh-chi	80	„ Sen-chi-ping	70
„ Tong-o'wan-fu	90	„ T'an-t'eo	70
„ Kong-shih-ngai ...	60	„ Shin-t'an	90
„ Yie-ts'ai-suin	75	„ Chang-wu	15
„ Kiang-ti	60	„ Mo-ta-chi	10
„ T'ao-üien	60	„ Hwan-kiang	15
„ Chao-t'ong-fu	60	„ An-pien	50
„ Wu-ma-hai	50	„ Shi-fu	90

P.S.—I cannot remember the places and distances correctly between Ping-ih-hsien, which is on the border of Kweichow, to Ta-li or Teng-üeh. They can be found in Mr. Margary's Journal.





TA-LI-FU, 1882.

MAY.

Min. Max.	
1	58 68 Fine.
2	61 70
3	62 70
4	60 70
5	60 70
6	62 71
7	60 70
8	60 71
9	61 70
10	58 70
11	59 70
12	62 74
13	64 66
14	62 68
15	62 72
16	62 74
17	63 74
18	64 72
19	66 72
20	64 76
21	60 74 Shower.
22	66 76 "
23	68 70 Rain.
24	66 74 Fine rain.
25	66 70 "
26	64 74 "
27	60 66 Heavy rain.
28	58 62 Rain.
29	58 66 "
30	58 66 "
31	58 67

MAY.—Average Max., 70.4; Average Min., 61.7; Extreme Max., 76; Extreme Min., 58, Fine, 28 days. Rainy, 8 days.

JUNE.

Min. Max.	
1	62 66
2	60 70
3	62 72
4	66 74
5	66 76
6	66 74 Shower & thunder.
7	67 72 "
8	66 74 Heavy rain.
9	63 66 " 24 hrs.
10	60 68
11	62 66
12	64 66 Rain.
13	65 68 "
14	64 72 "
15	66 71 Thunder.
16	66 72
17	68 74 Dull.
18	66 74 "
19	67 71 "
20	64 70 Showers.
21	64 70 Dull.
22	66 72 Heavy rain; night.
23	62 73 Fine rain.
24	62 76 Showers; night.
25	63 68 Rain; night.
26	66 70 " night.
27	65 73
28	65 72
29	66 76 Thun.; heavy rain.
30	63 75 Rain.

JUNE.—Average Max., 72.8; Average Min., 64.5; Extreme Max., 76; Extreme Min., 66; Fine, 7 days. Rain and cloudy, 28 days.

TA-LI-FU, 1882.

MARCH.			APRIL.		
Min. Max.			Min. Max.		
1	45	55	1	54	68 Showers.
2	47	60 V.S.W.	2	58	68 S.W.
3	48	59 V.S.W., D. & N.	3	56	68 Cold; Th & Lightng.
4	49	58 V.S.W.	4	50	68 " S.W.
5	52	62	5	54	68
6	50	63 V.S.W.	6	56	66
7	50	62	7	56	68
8	52	57	8	56	62
9	52	63 V.S.W., N.	9	54	62 V.S.W.
10	53	65 "	10	54	62
11	54	66	11	56	66
12	54	68	12	54	68
13	54	64	13	54	70
14	50	63	14	56	72
15	48	64	15	59	72
16	50	68	16	60	64 Cloudy; showers.
17	54	68	17	54	64
18	54	68 V.S.W.	18	56	70 " "
19	56	68 "	19	54	68
20	52	68	20	50	70
21	54	70	21	60	72 V.S.W.
22	54	68	22	60	70
23	58	69	23	63	72
24	60	64 V.S.W.	24	62	75
25	58	65 Cloudy; showers.	25	64	70 Rain.
26	52	55 " "	26	58	68
27	44	45 " "	27	59	72 V.S.W.
28	45	55 " "	28	58	70
29	46	60 " "	29	58	70
30	50	65 "	30	58	68
31	52	66 S.W.			

MARCH.—Average Max., 53; Average Min., 51.5; Extreme Max., 70; Extreme Min., 44. Fine, 25 days.

APRIL.—Average Max., 68.8; Average Min., 56.9; Extreme Max., 72; Extreme Min., 50. Fine, 26 days.

TA-LI-FU, 1882.

MAY.

Min. Max.		
	o	o
1	58	68 Fine.
2	61	70
3	62	70
4	60	70
5	60	70
6	62	71
7	60	70
8	60	71
9	61	70
10	58	70
11	59	70
12	62	74
13	64	66
14	62	68
15	62	72
16	62	74
17	63	74
18	64	72
19	66	72
20	64	76
21	60	74 Shower.
22	66	76 "
23	68	70 Rain.
24	66	74 Fine rain.
25	66	70 "
26	64	74 "
27	60	66 Heavy rain.
28	58	62 Rain.
29	58	66 "
30	58	66 "
31	58	67

MAY.—Average Max., 70.4; Average Min., 61.7; Extreme Max., 76; Extreme Min., 58. Fine, 23 days. Rainy, 8 days.

JUNE.

Min. Max.		
	o	o
1	62	66
2	60	70
3	62	72
4	66	74
5	66	76
6	66	74 Shower & thunder.
7	67	72 "
8	66	74 Heavy rain.
9	63	66 " 24 hrs.
10	60	68
11	62	66
12	64	66 Rain.
13	65	68 "
14	64	72 "
15	66	71 Thunder.
16	66	72
17	68	74 Dull.
18	66	74 "
19	67	71 "
20	64	70 Showers.
21	64	70 Dull.
22	66	72 Heavy rain; night.
23	62	73 Fine rain.
24	62	76 Showers; night.
25	63	68 Rain; night.
26	66	70 " night.
27	65	73
28	65	72
29	66	76 Thun.; heavy rain.
30	63	75 Rain.

JUNE.—Average Max., 72.8; Average Min., 64.5; Extreme Max., 76; Extreme Min., 66; Fine, 7 days. Rain and cloudy, 23 days.

TA-LI-FU, 1882.

JULY.			AUGUST.		
Min. Max.			Min. Max.		
	o	o		o	o
1	61	69 Rain, 24 hours.	1	62	68 Fine.
2	62	67 Rain.	2	64	66 "
3	64	69	3	61	70 "
4	66	72	4	65	72 "
5	68	74 Rain at night.	5	66	73 "
6	66	72 Rain, morning.	6	67	74 "
7	66	72 Dull.	7	62	73 "
8	64	68 Showery.	8	66	74 "
9	62	68 Dull.	9	67	72 "
10	60	68 Showery.	10	65	71 "
11	62	68 Rain at night.	11	64	73 "
12	63	66 Showery.	12	62	72 "
13	64	70	13	61	70 "
14	66	74	14	63	73 "
15	68	74 Rain at night.	15	64	68 Rain.
16	62	70 Heavy rain at night.	16	66	70 "
17	63	74 Heavy rain.	17	63	72 "
18	62	64 Rain.	18	62	68 "
19	64	72 " M. & N.	19	64	70 Fine.
20	64	70 " all day.	20	65	72 "
21	65	70	21	64	73 Rain.
22	64	67 Rain all day.	22	64	72 Heavy thunder-
23	64	66 Showers.	23	65	73 Fine. [storm.
24	64	70 " p.m.	24	66	73 "
25	64	71 Fine.	25	66	73 "
26	66	72 "	26	67	74 "
27	68	73 "	27	66	73 Rain, evening.
28	67	73 "	28	66	73 Fine.
29	66	74 "	29	65	72 Showery.
30	68	74 "	30	64	72 "
31	64	68 A storm.	31	64	70 Fine.
JULY.—Average Max., 70; Average Min., 64.4; Extreme Max., 74; Extreme Min., 61. Wet, 21 days. Fine, 10 days.			AUGUST.—Average Max., 71.5; Average Min., 64.8; Extreme Max., 74; Extreme Min., 61. Wet, 8 days. Fine, 28 days.		

TA-LI-FU, 1882.

SEPTEMBER.

Min. Max.

	0	0	
1	64	70	Fine; R. N.
2	66	72	"
3	66	72	Showery.
4	66	71	Fine.
5	66	73	" R. N.
6	65	72	"
7	64	73	" Shower.
8	63	71	"
9	63	74	"
10	64	74	"
11	64	76	"
12	64	73	Rain; R. N.
13	66	74	" "
14	66	72	" "
15	64	70	" "
16	64	70	Fine.
17	62	72	"
18	62	70	Cloudy.
19	64	72	Fine; R. N.
20	63	74	"
21	63	71	"
22	62	72	"
23	64	65	Fine rain.
24	62	65	Rain.
25	59	62	"
26	60	64	"
27	62	64	"
28	62	66	Showery.
29	62	66	"
30	52	56	Rain.

OCTOBER.

Min. Max.

	0	0	
1	55	60	Fine; R. N.
2	59	62	Showery.
3	60	62	"
4	60	65	Rain; Fine.
5	60	67	Fine.
6	59	66	" cloudy.
7	58	68	"
8	58	70	"
9	55	62	"
10	58	70	Fine rain.
11	55	62	Fine.
12	56	62	"
13	57	64	"
14	60	65	"
15	58	66	"
16	60	63	Fine rain.
17	60	64	"
18	59	69	Unsettled weather; fine rain, and showers.
19	58	67	
20	57	67	
21	56	66	
22	52	66	
23	58	63	
24	57	60	
25	58	61	
26	56	62	
27	58	63	
28	58	64	
29	57	64	Fine.
30	56	67	"
31	56	66	"

SEPTEMBER.—Average Max., 69.4;
Average Min., 63.6; Extreme
Max., 76; Extreme Min., 52. Wet,
14 days. Fine, 16 days.

OCTOBER.—Average Max., 64.5;
Average Min., 57.5; Extreme
Max., 70; Extreme Min., 52.
Wet, 22 days. Fine 9 days.

TA-LI-FU, 1882.

NOVEMBER.

	Min.	Max.	
	o	o	
1	54	64	Fine.
2	52	64	Rain.
3	48	50	
4	45	50	Dull.
5	49	55	Fine.
6	52	62	"
7	46	55	Rain.
8	52	53	"
9	50	54	"
10	48	55	Rain; fine.
11	48	52	
12	45	54	Fine.
13	44	54	"
14	46	54	"
15	45	52	"
16	44	54	"
17	44	54	"
18	44	54	"
19	44	56	"
20	44	56	"
21	46	56	"
22	44	55	"
23	44	58	"
24	46	56	"
25	45	56	"
26	48	59	"
27	51	62	Rain; cloudy.
28	54	60	Rain.
29	43	50	Fine.
30	44	53	"

NOVEMBER.—Average Max., 53.5;
Average Min., 46.9; Extreme
Max., 64; Extreme Min., 43. Wet,
10 days. Fine, 20 days. Nov.
10th, snow in the mount-tops:
the same day last year.

DECEMBER.

	Min.	Max.	
	o	o	
1	46	51	Dull; Rain.
2	46	54	Fine.
3	47	56	"
4	45	54	"
5	44	53	"
6	44	52	"
7	43	52	"
8	44	54	"
9	44	53	"
10	46	53	"
11	45	53	"
12	46	53	"
13	46	56	"
14	44	54	"
15	46	56	"
16	44	55	"
17	46	54	"
18	47	55	Fine; slight shower.
19	48	52	"
20	46	53	"
21	45	51	Dull; snow.
22	36	39	Sleet.
23	40	51	Fine.
24	43	50	"
25	41	52	"
26	40	50	"
27	40	52	"
28	44	53	"
29	41	51	"
30	40	51	"
31	39	48	"

DECEMBER.—Average Max., 52.2;
Average Min., 43.7; Extreme
Max., 56; Extreme Min., 36.
Wet, 4 days. Fine, 27 days.

A HEH MIAO-TSI VOCABULARY.



THE following list of words may prove interesting to philologists, and in this manner be preserved and become the basis to a study of the language for Missionary enterprise. My late colleague had a more complete collection, but I am afraid it was lost in his ruthless highway robbery between Kweiyang and Chungking. There are eight tones in the language, very much like the musical scale.

Tones.

- | | | | |
|-----------|----------|---------|-----------|
| 1. Gawh. | 3. Mong. | 5. Zai. | 7. Niang. |
| 2. Schlu. | 4. Fah. | 6. Ka. | 8. Pieah. |

Personal Pronouns.

I.....Vai. ³	We.....Pa. ⁵
You.....Mong. ⁷	You.....Meh. ⁷
He.....Ni. ⁷	They.....Ni teo. ⁷

Possessive Pronouns.

My.....Vai. ³ pieah. ⁸	Ours....Pa. ⁵ pieah. ⁸
Yours..Mong. ⁷ vai. ³ pieah. ⁸	Yours...Meh. ⁷ pa. ⁵ pieah. ⁸
His.....Ni. ⁷ vai. ³ pieah. ⁸	Theirs..Ni. ⁷ teo. ³ pa. ⁵ pieah. ⁸

Demon. Pronouns.

This.....Tai. ³ mong. ⁶	That.Tai. ³ ai. ⁵
---	--

Indefinite Pronouns.

All.....Tu. ⁵	Few.....Shu. ¹
Many.....Nawh.	

Adverbs.

Here.....Hang⁶ mong.⁶ | Where....Hang⁶ teo.¹
There.....Hang⁶ ai.⁵

Adjectives.

Good.....Ngeo. ⁴	Thin.....Nieh. ³
Bad.....Ah ⁷ ngeo. ⁴	Watery.....Hs'i. ⁵
Great.....Sch'lo. ⁵	Fine.....Sch' lo. ⁴
Small.....Zeo ⁴ nio. ⁵	Coarse.....Nga. ³
High.....H'si. ⁵	Sweet.....Kai ⁵ va. ⁵
Low.....Kah. ³	Sour.....Sch'o. ⁵
Red.....Hsiah. ²	Bitter.....I. ⁵
Black.....Teo ³ schlai. ⁵	Old.....Lu. ³
White.....Schlu. ⁵	Young.....Iz. ³
Blue.....Lieh. ⁷	Dark.....Cho. ²
Yellow....Fieh. ⁷	Light.....Fiea. ⁷
Green.....Nio. ⁷	Long.....Ta. ⁶
Brown....Schah. ²	Short.....Lai. ⁶
Grey.....Hs'iang. ⁶	Square. { Schlah. ⁵
Dry.....Nga. ¹	{ Fang. ⁵
Wet.....Scheoh. ⁸	Round.....Sch'lie. ⁷
Clean.....S'a ⁵ nga. ¹	Hungry.....Hsi ⁵ hsiang. ¹
Dirty... { La ⁸ t'a. ²	Raw.....Niu. ³
{ Va-ta.	Cooked.....Hs'a. ⁶
Wide.....Fa-ri. ⁶	Dear.....Cwie. ²
Narrow...Ngi. ⁸	Cheap.. { Ch'i ⁹ i ⁵
Soft.....Mai. ¹	{ Hsiang ⁵ in. ⁵
Hard.....Ko. ²	Deep.....Ta. ⁵
Poor.....Hs'a. ⁴	Shallow....Nieh. ³
Rich.....Schla. ⁶	Early.....So. ⁶
Across...P'i ⁴ ai. ⁵	Late.....To. ³
Upright...T'i. ⁷	New.....Sh'i. ⁵
Hot.... { Hs'oh. ⁶	Old.....Keo.
{ Nia. ⁸	Loose.....Taw. ¹
Boiling...Pang. ⁴	Tight.....Ni. ⁷
Cold.....Sang. ⁵	False.....Schli. ⁶
Crooked...Kong. ³	Honest.....Law ³ sh'iu. ²
Quick....Hs'i ⁴ gong. ¹	True.....Chin ¹ tie. ⁷
Fast.....Hang. ⁶	Dishonest...Kaw ⁶ kong. ⁵
Slow.....Kie ⁶ kie. ⁸	Reliable....Ting. ¹
Thick.....Ta. ⁵	Unreliable..Lu ⁸ la. ⁷

Adjectives—continued.

Proud	Tiao ⁵ ngao. ⁴	Difficult.....	Hia ⁶ haw. ⁵
Humble.....	Th'ong ⁶ li. ³	Easy	Gheo ⁴ haw. ⁵
Intelligent..	Sch'law. ⁶	Pretty	Gheo ⁴ ka. ³
Stupid	Ngia. ⁴	Ugly.....	Hsia ⁶ ha. ⁶
Severe	Nia ⁶ tu. ³	Stout.....	Tiang. ¹
Heavy	C'ngong. ⁶	Thin	Saw. ⁴
Light	F'a. ⁵		

Post-positions.

In.....	Niang. ⁵	Upon ...	Niang ⁵ kie ⁶ vai. ⁷
Before...	Kie ⁶ tang. ³	Under...	Niang ⁵ kie ⁶ ta. ⁵
Centre..	Kah ⁵ tong. ⁵	Outside.	Kie ⁶ keo. ⁷
Behind..	Kie ⁶ keh. ⁵	Inside...	Kie ⁶ tong. ⁵

Numerals.

1. I ⁵	lai. ⁶	8. Ya ⁵	lai. ⁶
2. An ⁵	"	9. Choh ⁷	"
3. Pieh ⁵	"	10. Chin ⁹	"
4. Schlau ⁵	"	20. Au ⁵ ka. ⁶	"
5. Chia ⁵	"	100. Ih ⁵ pa. ⁵	"
6. Tio ⁴	"	1,000. Ih ⁵ sa. ⁵	"
7. Hsiong ¹	"	10,000. Ih ⁵ vieh. ¹	"

Words used in Building.

Bricks	Lai ⁵ swieh. ⁵
Lime	Shie ⁵ hwie. ⁵
White-wash	La ⁶ ghie ⁵ hwie. ⁵
Mortar	Luh ² hau. ⁵
Stone	Lai ⁵ ghie. ⁵
Tiles	Ngai. ³
Wood	Schlie ⁸ pi. ¹
Thick boards	Ma ⁷ chie. ⁶
Beams	Tong ² chie. ⁶
Reeds	Ka ⁶ cu ⁵ ma. ⁵
Paint	La ⁶ s'ieh. ²
Partitions	Ka ⁵ hs'iong ⁶ chie. ⁶
House	Ih ⁵ lai ⁵ chie. ⁶
Walls.	S'ai ⁵ hau ⁵ chieh. ⁶

Words used in Building—continued.

Windows	Ch'ong ⁵ fung. ⁵
Floor.....	Tai ⁷ chieh. ⁶
Wood floor.....	Ka ⁴ p'i. ¹
Guest room.	Kieh ⁶ teh. ⁷
Bedroom	Lai ⁵ kah ² oh'u. ⁴
Kitchen.....	Keh ⁶ so. ⁴
Study	Chieh ⁶ tu. ⁶
Door.....	Lai ⁵ tiu. ⁷
Roof	Sheh ⁷ tiu ⁵ chieh. ⁶
Stairs	Chieh ³ ting. ⁵
Lock	S'uh ⁶ tiu. ⁷
Hinges	Kwien ⁵ twien ⁵ tiu. ⁷

Furniture and Tools.

Table	Chieh ⁷ tang. ²
Square table	Schlan ⁵ fang. ⁵
Round table	Schlie fang.
Chair	Koh ⁵ üeh. ³
Stool.....	Tie ⁵ tang. ²
Cupboard.....	Lai ⁵ kwie. ⁴
Leather box	Lai ⁵ ngt ⁵ ang. ¹
Tea table	Tang ² Chiang. ³
Basin	Geh ⁵ sa ⁶ mai. ¹
Bed	Lai ⁵ ch'u. ⁴
Lamp.....	Lai ⁵ ün. ⁵
Chopsticks.....	Nin ⁸ tuh. ¹
Rice basin	Lai ⁵ ti. ⁴
Tea cups	Lai ⁵ o. ⁵
Tea-pot	Chieh ⁷ cheng. ³
Kettle.....	Chieh ⁷ p'i ⁵ eo. ⁵
Wine pot	Chieh ⁷ chiu. ⁶
Pipe	Tong ⁷ yeh. ⁵
Broom	Tie ⁵ teo. ⁵
Knife	Tieh ⁵ tu. ²
Hammer	Kwie ⁴ twie ⁵ tiang. ⁵
Nails.....	Lai ⁵ tiang. ⁵
Saw	Tieh ⁵ chu. ⁴
Bucket	Nin ⁸ t'o. ⁵
Umbrella	Lai ⁵ s'eh. ⁴

Food.

Mutton	Ngi ⁷ li. ⁶
Beef	Ngi ⁷ lau. ⁶
Pork	Ngi ⁷ pa. ⁴
Fowls	Ngi ⁷ kie. ⁵
Fowl eggs	Kie ⁵ gie. ⁴
Duck	Tai ³ ka. ¹
Duck eggs	Gie ⁴ ka. ¹
Horse flesh	Ngi ⁷ ma. ³
Dog's flesh	Ngi ⁷ schla. ⁶
Flour	Ka ⁵ pai-in ⁴ meh. ³
Rice	S'ai. ⁶
Cabbage	Ghan ⁵ schlu. ⁵
Turnip	Ghan ⁵ peng. ⁸
Carrots	Ghan ⁵ peng ⁸ hsan. ²
Onions	Ghan ⁵ s'ong. ⁵
Garlic	S'wie. ⁴
Apples	Chiang ⁶ li ⁷ chiang. ⁷
Plums	Chiang ⁶ gha. ⁷
Peach	Chiang ⁶ schlang. ⁷
Apricot.....	Chiang ⁶ mang ⁵ sch'eo. ⁵
Walnuts	Chiang ⁶ hie ² tao. ⁵
Salt	Shieh.
Red pepper	Wo ⁸ so. ⁵

Clothing.

Single gown	Wu ⁶ ta. ⁵
Wadded gown.....	Wu ⁶ pong. ²
Wadded pants.....	Lai ⁵ k'eo. ⁴
Leggings.....	Tong ⁷ pa. ⁵
Jacket	Wu ⁶ sch'leo ⁵ mong. ³
Cap	Lai ⁵ mao. ¹
Shoes	Ha ⁵ ch'eng. ⁵
High boots	Ha ⁵ k'eo ⁵ t'ong. ⁶
Stockings.....	Niu ⁸ va. ²
Belt	Chiao ⁷ sh'oh. ²
Button	K'oh ⁴ uh. ⁶
Collar	Ka ⁵ schla ⁵ uh. ⁶
Fan	Tie ⁵ niang. ⁸
Cotton	Hsi. ⁷
Straw shoes.....	Ha ⁵ hs'iu. ⁵

Clothing—Continued.

Towel	Ch'ang ⁵ sa ⁶ mai. ¹
Spectacles	Mai ¹ ngth'ai. ⁵
Men's head calico	K'wie ⁶ sh'oh. ²
Women's head calico	Ch'iang ⁵ hang. ⁶

Animals, Birds, and Insects.

Cow	Tai ³ liau. ⁶
Sheep	Tai ³ li. ⁶
Pig	Tai ³ pa. ⁴
Buffalo	Tai ³ niang. ⁷
Dog	Tai ³ schla. ⁶
Cat	Tai ³ mau. ⁵
Horse	Tai ³ ma. ³
Ass	Tai ³ lwien. ⁷
Mule	Tai ³ luh. ⁷
Duck	Tai ³ ka. ¹
Fowl	Tai ³ kie. ⁵
Pigeon	Koh ⁵ chieh. ⁶
Raven	An ² vau. ³
Sparrow	Tai ³ neo. ¹
Ant	Kari ⁵ p'ang. ⁶
Bug	Kari ⁵ kang. ³
Bee	Kari ⁵ va. ⁵
Butterfly	Kari ⁵ pa ⁷ lioh. ⁸
Centipede	Kari ⁵ k'eo. ²
Cricket	Tai ⁵ keo ⁷ kari ⁵ ch'ang. ⁸
Silkworm	Kari ⁵ ah. ⁶
Flea	Kari ⁵ p'ang. ⁵
Mosquito	Kari ⁵ yn ⁶ ta ⁶ lo. ⁴
Toad	Tai ³ koh. ⁶

Relationships.

Father	Pa. ²
Mother	Ma ⁵ and mi. ⁵
Elder brother	Tia. ³
Younger brother	Uh. ⁴
Elder sister	Ah. ⁶
Younger sister	Niang. ³
Husband	Tai ³ pah. ²

Relationships.—Continued.

Wife	Tai ³ mih. ⁸
Father-in-law	Tai ⁵ yu. ¹
Mother-in-law	Tie. ²
Brother-in-law	Tai ⁵ nong. ³
Sister-in-law	Niang. ³
Uncle	Tai ⁵ yu ⁶ sch'lo. ⁶
Aunt	Ma ⁵ niang. ³
Grandfather	Pa ² lu. ³
Grandmother	Ma ⁵ lu. ³
Cousin	Sh'ai. ⁴
Grandson	Tai ³ sch'leh. ⁵
Infant	Nga. ²
Child	Cü ⁵ tai. ⁵
Youth	Tai ³ i. ³
Fifty years old	Tai ³ lu. ³
Seventy years old	Keo ⁴ lu. ³

Trades.

Carpenter	Hsiang ¹ toh. ⁴
Brick-layer	Hsiang ¹ ka ⁶ lah ⁷
Painter	Hsiang ¹ c'ieh. ²
Brassworker	Hsiang ¹ to. ⁷
Blacksmith	Hsiang ¹ sch'la. ⁴
Silversmith	Hsiang ¹ ni. ⁷
Goldsmith	Hsiang ¹ chin. ⁵
Shoemaker	Hsiang ¹ ka ⁵ li. ²
Tailor	Hsiang ¹ gheng ⁷ -uh. ⁶
Shopkeeper	Ai ⁴ Chiang. ⁴
Teacher	Hsiang ¹ li. ⁷
Farmer	Nai ⁷ ai ⁴ keo. ⁵
Assistant	Gau ² hsiang. ¹

Sickness.

Doctor	Hsiang ¹ cha. ⁵
Ague	K'ie ⁶ sie. ³
Feverish	K'ai ⁵ chieh. ⁶
Palsy	Chieh ¹ chie. ⁶
Blind	Schlu ³ mai. ¹

Inflamed eyes.....	Mang ⁵ mai. ¹
Headache	Mang ⁵ k'oh. ⁵
Jaundice	Chieh ¹ mai ¹ gho. ¹
Indigestion.....	Chieh ⁷ kieh ⁵ pang ⁴ -ching. ⁵
To vomit	Oh. ⁶
Itch	Chieh ⁷ kieh ⁵ hsiang. ⁴
Ulcers	Chieh ⁷ hong. ⁸
Not well	Ah ⁷ gheo ⁴ niang. ⁵
Stomach-ache	Mang ⁵ ch'iang. ⁵
Dysentery.....	Ch'iah ⁸ eo. ⁵
Pain	Mang. ⁵
Poison	Chiah ⁵ toh ¹ nai. ⁷

The Body.

Body	Choh ⁷ ch'ie. ⁶
Soul	Ka ⁵ schl. ⁷
Birth	Ghoh. ¹
Death	Ta. ¹
Head	Lai ⁵ g'oh. ⁵
Hair	Ka ⁵ schlang. ⁵
Eyes	Chieh ³ mai. ¹
Eyelids	Ka ⁵ li ² mai. ¹
Ears	Ch'ieh ³ ngie. ⁷
Eye-brows	Kieh ⁵ nang ⁶ mai. ¹
Nose	Pau ⁶ nüeh. ¹
Moustache	Hs'êh ⁴ nieh. ¹
Nostrils	Hang ⁶ nüeh. ¹
Mouth	Lai ⁵ loh. ⁴
Chin	K'ang ⁷ hsieh. ⁸
Tongue	Chioh ⁷ nieh. ⁸
Teeth	Ha ⁶ ng ⁶ pi. ⁴
Skin	Ka ⁵ li. ²
Neck	Ka ⁵ kong. ⁶
Chest	Kang ⁵ koh. ²
Breath	Chie ³ voh. ⁵
Abdomen.....	Ka ⁵ ch'iang. ⁵
Loins.....	S'ong ⁶ teh. ⁶
Thigh.....	Chieh ³ pa. ⁵
Legs	Chieh ³ lau. ⁵
Kneo	Gau ² ch'iang. ¹
Ankle.....	Kie ⁴ gie ⁵ lau. ⁵

The Body—Continued.

Foot	P'a ⁵ lau. ⁵
Toes	Ta ⁵ lau. ⁵
Bones	Lai. ⁵ s'ong. ⁶
Toe-nails	Kang ⁴ lau. ⁵
Finger-nails	Kang ⁴ pie. ³
Elbow	Ko ⁵ lüeh. ⁵
Wrist	Kong ⁶ pieh. ³
Heart	Lai ⁵ schlü. ⁶
Stomach	Ka ⁵ ch'iang. ⁵
Lungs	Hang ⁶ nüeh. ¹
Liver	Lai ⁵ shiang. ⁵
Bowels	Chau ⁷ ka. ⁶
Ribs	S'ong ⁶ teh. ⁶
Lips	Ka ⁵ li ² lau. ⁴
Finger	Ta ⁵ pieh. ³
Hand	P'a ⁵ pieh. ³
Throat	T'ong ⁷ king. ⁶
Shoulder	Hang ⁶ chieh. ³
Back	Kie ⁶ keo. ⁸
Gums	Ka ⁵ ngi ⁷ prp'i. ⁶

Geographical and other Terms.

Breeze	Sch'lo ⁵ Chiang. ⁴
Brook	Chau ⁷ kong ⁵ eo. ⁵
Cataract	Schlan ⁶ eo. ⁵
Cave	Ka ⁵ chia. ⁴
City	Lai ⁵ neh ¹ öü ⁵ pieh. ³
Desert	Hang ⁶ k'ong ⁴ peh. ⁸
Earthquake	Ka ⁵ ta ⁵ ngth'a. ⁵
Field	Lai ⁵ li. ⁷
Plain	Chieh ⁷ yeh. ⁷
Ford	Yang. ⁸
Forest	Gheo ⁶ luh. ³
Frost	Tiau ⁴ ta. ⁴
Hamlet	Lai ⁵ gheng. ³
Hill	Pau ⁵ ga. ³
Ice	Schlu ² fieh. ⁷
Marsh	Schlu ² lang. ⁶
Mountain	K'u ⁸ pau. ⁵
Sand	Ka ⁵ sa ⁴ ghie. ⁵

Geographical and other Terms—Continued.

Snow	K'u ⁶ lu. ³
North	Peh ² f'ang. ⁵
East	Ngth'ai ⁵ ta. ⁷
South	Nan ² f'ang. ⁵
West	Ngth'ai ⁵ luh. ⁸
Spring	Sch'lai ⁴ ai. ⁵
Summer	Tong ⁶ sh'ioh. ⁶
Winter	Sch'la ⁴ chiu ⁸ ka. ⁸
Thunder	Po ⁴ f'oh. ⁵
Wind	Sch'lo ⁵ Chiang. ⁴

Astronomical Terms.

Heaven	Lai ⁵ vai. ⁷
Earth	Ka ⁵ ta. ⁵
Sun	Lai ⁵ thng'ai. ⁵
Moon	Tau ⁵ sch'la. ⁴
Stars	Tai ⁵ ghai. ⁵
Evening	Chioh ² vai. ⁷
Night	Chiu. ²
Morning	Fie ⁷ vai. ⁷
Day	Toh ³ tah. ⁴
Sun-rise	Lai ⁵ thug'ai ⁵ ta. ⁷
Sun-set	Lai ⁵ thng'ai ⁵ luh. ⁸
Shadow	Ka ⁵ schlu ⁷ hwieng. ⁴

Names of Months.

First	moon	Sch'lai ⁴ ai. ⁵
Second	"	aw. ¹
Third	"	peh. ⁵
Fourth	"	sch'lau.
Fifth	"	chia.
Sixth	"	tiu. ⁴
Seventh	"	hsiong. ¹
Eighth	"	yah. ⁸
Ninth	"	chioh. ⁷
Tenth	"	chiu. ⁸
Eleventh	"	chiu ⁸ ka. ⁶
Twelfth	"	chiu ⁸ au. ⁶
One year		Ih ⁵ thng'eo. ⁴

Weights, Measures, etc.

Ounce	Ih ⁵ liang. ³
One tenth	" sieng. ⁷
One hundredth	" fieng. ¹
Pint	" sh'ing. ⁵
Ten pints.....	" toh. ⁶
One hundred pints.....	" tieh. ⁴
Foot	" ch'i. ²
Ten feet.....	" chang.
Landlord.....	Tai ³ ka. ⁵
Deed.....	S'ie ⁶ tu ⁶ li. ⁷
Middleman	Tai ³ ka ⁵ tong. ⁵

Time.

To-day	Thng'ai ⁵ nong. ⁶
To-morrow	Pu ⁵ fa. ³
Yesterday	Thng'ai ⁵ nong. ³
Day after.....	S'ai ⁵ yang. ³
Day before yesterday	Thng'ai ⁵ tong. ⁷
Last year.....	Thng'eo ⁴ fa. ⁴
Year before last	Thng'eo ⁴ tang. ⁷
This year.....	Thng'eo ⁴ nong. ⁶
Next year	Pu ⁸ thng'eo. ⁴
Year after next	S'ai ⁵ yang ³ thng'eo. ⁴
Anciently	Lioh ⁷ tang. ⁷
Formerly	Hang ⁶ thng'eo. ⁴
Again	Ng ⁷ ngi ⁷ mang ⁵ loh. ³
Now	Sh'an ⁴ nong. ⁶
At once	To ¹ kie ⁵ lo. ³
Constantly	Ch'ih ⁸ ch'iang ⁸ mai. ²
Henceforth	Ngth'ai ⁵ nong ⁶ ai ⁴ gheo. ⁴

List of Common Verbs.

To accept	Tau ⁴ ah. ⁷
Add	Tieh ⁵ i ⁵ lai. ⁷
Ascend	Chieh. ⁴
Ask	Nai. ¹
Avoid	Pa. ⁷
Act	Ai ⁴ keo. ⁵
Answer	Tah. ⁵
Bathe	Sa ⁶ chieh. ⁶

List of Common Verbs—Continued.

Beat	Twie. ⁵
Beat clothes	Twie ⁵ uh. ⁶
Believe	S'iang. ⁴
Bend	Kong. ³
Besiege	Lüeh ⁷ üeh. ¹
Bind	K'ie. ⁵
Boil	Hau. ⁴
Bolt	Li ⁷ tiu. ⁷
Bury	Liang. ³
Buy	Mai ¹ mong. ³
Bring	Ta ⁶ to. ³
Bark	Sch'la ⁶ chong. ⁵
Button	K'o ⁴ uh. ⁶
Burn	Chiang. ⁴
Break	Loh. ⁶
Begin	Ch'ang ⁶ keo. ⁵
Borrow	Lo. ¹
Brush	Chieh. ⁵
Build	Chie ⁶ sau. ⁴
Calculate	S'wai ⁴ chiang. ⁴
Call	Kau. ³
Carry	Kieh. ⁴
Cease	Hsiang. ⁵
Chose	Geo. ⁴
Condemn	Ting ⁴ swie. ⁴
Confers	Hang ⁶ ing. ⁴
Congratulate	Kong shi.
Connect	Hsi ⁵ ka. ⁴
To conquer	Ha'i. ⁵
Cough	Ngo. ³
Cover	Mo. ¹
Covet	Sch'li. ⁵
Crack	Tu. ¹
Crush	Nieh. ⁸
Cry	Kong. ⁷
Cure	Heo ² chia. ⁵
Cut	Sch'lie. ²
Clean	T'sang ⁵ niang. ⁷
Decide	Ts'a ⁵ nga. ²
Delay	Tang ⁵ kuh. ⁶
Depend	Vieng. ³

List of Common Verbs—Continued.

Descend	Nga. ³
Desire	Chau ⁷ sh'i ⁵ hang. ⁶
Despair	Ngēh. ⁴
Destroy	P'ieh. ⁶
Die	Ta.
Discuss	Loh ⁴ hang. ⁴
Disperse	S'uh s'ieh.
Dissolve	T'a ⁴ va. ¹
Divide	F'eng. ⁵
Divine	Schlaue ⁶ s'eh. ³
Drive	Toh ¹ ma. ³
Draw	Ah ² k'a. ⁵
Dwell	Niang ⁵ hang ⁶ toh. ¹
Disobey	T'ong ⁶ s'ieh. ⁶
Eat	Nong. ⁷
Engrave	K'eh ² li. ⁷
Enquire	Chioh ⁵ nieh. ⁷
Enter	Po. ¹
Entice	Lau ³ nai. ⁷
Examine	Pi ⁴ schli. ⁴
Exert	C'hu ² geo. ¹
Expand	S'ioh. ⁵
Extinguish	T'wie ² tu. ³
Embroider	Ng'po. ⁵
Faint	Nieh. ³
Fall	Pai. ⁷
Fan	Niang ⁶ hwieng. ⁴
Fear	Hsih. ⁵
Feed	Zi. ¹
Fight	Shi ⁵ twie. ⁵
Finish	Chieh ⁷ kie. ⁶
Fix	Vieng. ³
Flatter	Schli. ⁶
Flow	Lüeh ³ eo. ⁵
Forbid	Ah ⁷ pai. ⁵
Forget	Ng'tong ⁵ keh. ⁵
Freeze	Mang. ⁵
Forsake	Ah ⁷ eo. ⁶
Fill	Pai. ⁶
Gamble	Teo ⁴ pi ¹ sih. ⁷
Give	Vai ³ pai ⁵ mong. ⁷

List of Common Verbs—Continued.

Go	Mong. ³
Grieve	Ngia ⁸ sh'i. ⁵
Guard	Ngeh ⁴ chie. ⁶
Help	Pang ⁵ hang ⁶ chin. ⁶
Hide	Ma. ⁶
Hire	Lo ¹ ng' pang ⁵ Chiang. ⁶
Hate	Saing ⁵ nai. ⁷
Hear	Ng'tang. ⁶
Hang	Fi. ⁷
Harm	Ha ⁴ nai. ⁷
Haste	Hs'i ⁴ ngong. ¹
Heap	Lo. ¹
Hold	Kang. ⁸
Hover	Ko ⁶ vo. ³
Hum	Keh ⁵ yu ⁶ ta ⁶ loh. ⁴
Hunger	Shi ⁵ shiang. ¹
Irritate	Lioh ² nai. ⁷
Inform	Shieh ¹ mong. ⁷
Instruct	Chau ⁵ nai. ⁷
Invite	S'iang. ⁶
Kneel	C'wieng ⁶ ta. ⁵
Lead	Yieh ³ kie. ⁶
Lend	Lo. ¹
Lie	Nang ⁵ shiang ⁷ ye. ⁵
Lift	Shu ² ng' pang ⁵ Chiang. ⁶
Look	Ngeh. ⁴
Mark	In ⁴ ng'po. ⁵
May	Ch'iang ⁵ mi. ⁵
Measure	Li ⁷ na. ¹
Meet	Shi ⁵ chia. ¹
Mend	P'ai ⁵ uh. ⁶
Mix	Nian ⁷ gau. ⁷
Obey	Ng'tang ⁶ s'ie. ⁶
Ought	O ⁶ ah ⁷ tau. ⁴
Overturn	Mo. ¹
Peel	Ch'iang ² ka ⁵ li. ³
Pierce	Ch'au. ⁴
Plait	Mi. ³
Plane	T'wie. ⁵
Plough	K'a ⁵ li. ⁷
Pray	Ko t'eo.

List of Common Verbs—Continued.


Print	Ing ⁴ li. ⁷
Proper	Swai ⁴ Chiang. ⁴
Protect	Pau ⁶ mong. ⁷
Push	Lau. ¹
Reap	Th'schlie. ²
Read	Ch'iang ⁴ tn. ⁶
Rebel	Nai ⁷ yang. ⁶
Receive	Tau. ⁴
Redeem	Sh'o ⁵ siu. ⁴
Release	Sh'iang. ⁴
Remove	T'ong ⁶ ng'pang ⁵ Chiang. ⁶
Repay	Po. ⁷
Repent	T'a. ⁶
Reply	Hwie. ²
Reprove	T'u ⁴ ni. ⁷
Rest	Peh. ⁴
Return	Lo. ³
Reward	Sh'iang. ⁶
Rub	Ho. ⁶
Scatter	Th'ang. ⁴
Scoop	K'eo ⁵ king. ¹
Seize	Vieh ³ gawh. ¹
Send	Pai ⁵ ni. ⁷
Serve	Hs'ia ⁶ ni. ⁷
Shut	Li. ⁷
Sing	Tai ⁴ hs'a. ²
Sit	Niang ⁵ ta. ⁵
Smear	Sh'ang. ⁴
Smuggle	A ⁷ hang ⁶ ch'u. ²
Soothe	K'o ⁵ ni. ⁷
Speak	Kang ⁶ s'ieh. ⁶
Sprinkle	F'a ⁴ oo. ⁵
Start	Sh'u ⁶ lau. ⁵
Surrender	T'ang ⁸ hang. ⁴
Teach	Chan ⁵ nai. ⁷
Taste	Ng'pang. ⁴
Tear	Schlie. ⁴
Tempt	Ch'woh. ⁴
Think	Ngau. ¹
Thirst	Nga. ¹
Treat	Tai ⁴ gho. ⁴

List of Common Verbs—Continued.

Try	Ch'woh ⁴ nai. ⁷
Wait	Tang. ³
Wake.....	Fah ³ schlai. ⁵
Warn.....	Ch'iu ¹ ni. ⁷
Waste	P'au ⁵ s'ieh. ⁶
Weave	Ai ⁴ toh. ²
Weep	Kang. ⁷
Weigh	Schlau. ²
Wrap.....	K'wie. ⁶
Write.....	S'ieh. ⁶



THE CHONG-CHIA-TSĭ 种家子 DIALECT.


 WAS able to secure the following words, upon two interviews with an old man, whilst living for a short time in one of their villages in 1880, but through timidity my kind instructor excused himself from visiting, or else I should have obtained more words. Perhaps those I have secured might prove interesting to philologists:—

The Body.

Man	Wen.	
Eye	Chang ta.	
Nose	Chang nan teh wen.	
Mouth	Chong pa	”
Ear.....	Vong reh	”
Face	Puh reh	”
Head	Mo kao	”
Hand.....	Vong	”
Foot	Ting	”
Left foot	Sui ting	”
Right foot.....	Kwa ting	”
Chest.....	Tu ah	”
Stomach	Tong	”
Shoulder	Kao pa	”
Knee	Kao oh	”
Ancle	Ta pao	”
Tongue	Vong ling	”
Teeth.....	Chan wen	”
Throat.....	Kong oh	”
Hair	Pen kao	”

The Body—Continued.

Fingers.....	La vong teh wen.	
Toes	La Ting	"
Sole of the foot	Ti ting	"
Calf of the leg.....	Tong ka	"
Neck	Kong yu	"
Elbow	Kien choh	"
Eyebrow	Pen ta	"
Skin	Nang	"
Flesh	Nor	"
Blood.....	Leh	"
Veins.....	Niu	"
Bones	Lau	"
Heart	Nen chu	"

Animals.

Ox	Teh chiu.	
Horse	" ma.	
Ass	" li.	
Pig	" mu.	
Dog	" ma.	
Fowl	" kai.	
Duck	" pit.	
Goose	" au.	
Cat.....	" miao.	
Rat	" vao.	
Sheep	" yong.	

Metals.

Silver	Ang.	
Gold	Kim.	
Iron	Va.	
Brass.....	Long.	

Numerals.

1.....	Niao.	8.....	Piat.
2.....	Sang.	9.....	Kn.
3.....	Sam.	10.....	Chip.
4.....	Si.	100.....	Pa.
5.....	Ga.	1,000.....	Chip pa.
6.....	Ghlok.	10,000.....	Ih vang.
7.....	Chat.		

Astronomical, Geographical, and other Terms.

Heaven	Men.
Earth.....	Nam.
Sun.....	Tau wan.
Moon	Wron len.
Stars	Lai li.
Rain	Tao wen.
Snow	Tao ni.
Hail	Wen ngao.
Lightning.....	Yat lum pa.
Thunder	Pa gai.
Cold	Chiang
Heat	Chick.
Dark	Lap.
Light	Wrong.
Mist	Lorm.
Wind.....	Rum.
Mountain	Li lang.
Cave	Chwang.
Water	Rau.

Building.

House	Ran.
Door	Tuh.
Window	Chong chang.
Post	San sao.
Wainscot	Pong va.
Loft	Lao.
Brick	Chen.
Wood	Vai.
Lime	Rin liu.

Colours.

Black.....	Wan.
Blue	Pang.
White	Ngao.
Yellow	Yen.
Red	Lin.
Green	Ngan.

Furniture and Vegetables.

Table	Neng choh.
Stool	Neng tang.

The Body—Continued.

Fingers	La vong teh wen.	
Toes	La Ting	„
Sole of the foot	Ti ting	„
Calf of the leg	Tong ka	„
Neck	Kong yu	„
Elbow	Kien choh	„
Eyebrow	Pen ta	„
Skin	Nang	„
Flesh	Nor	„
Blood	Leh	„
Veins	Niu	„
Bones	Lau	„
Heart	Nen chu	„

Animals.

Ox	Teh chiu.	
Horse	„	ma.
Ass	„	li.
Pig	„	mu.
Dog	„	ma.
Fowl	„	kai.
Duck	„	pit.
Goose	„	au.
Cat	„	miao.
Rat	„	vao.
Sheep	„	yong.

Metals.

Silver	Ang.
Gold	Kim.
Iron	Va.
Brass	Long.

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Cold	Chiang
Heat	Chick.
Dark	Lap.
Light	Wrong.
Mist	Lorm.
Wind	Rum.
Mountain	Li lang.
Cave	Chwang.
Water	Ram.

Building.

House	Ran.
Door	Tuh.
Window	Chong chang.
Post	San sao.
Wainscot	Pong va.
Loft	Lao.
Brick	Chen.
Wood	Vai.
Limo	Rin liu.

Colours.

Black.....	Wan.
Blue	Pang.
White	Ngao.
Yellow	Yeu.
Red	Lin.
Green	Ngan.

Furniture and Vegetables.

Table	Neng choh.
Stool	Neng tang.

Furniture and Vegetables—Continued.

Tea-pot	Wu kie.
Tea-cup	Chong kie.
Calico	Pu rie.
Silk	Shi.
Scissors	Vah kiao.
Wine	Keh lao.
Grass	Gha.
Wheat	Ngmak.
Beans	Li ngmak.
Turnips	Leh pu.
Carrots	Pu ling.
Cabbage	Puh ngao.
Oil	Yu puk.
Salt	Ku.
Flour	Men ma.
Basins	Cha.
Chopsticks	Teh.
Cooking pan	Kwa.
Chopping knife	Mit ran puk.
Plough	Vok chai.
Nails	Tiang.
Needles	Kim.
Thread	Mai vai.
Cayenne	Ah shiu.
Tobacco	Wan.

Verbs, Nouns, and Adjectives.

Come	Meh.
Go	Pie.
Sit	Bang.
Walk	Pie.
Thanks	Nip kai.
Speak	Kang.
Eat	Ken.
Hear	Nieh.
See	La va.
Feel	Chan.
Know	Beo.
Ask	Gam men.
Strike	Twai.
Pleased	An rhu.

Verbs, Nouns, and Adjectives—Continued.

Hate	Chi-eng.
Curse	Vieh.
Invite	Laum meh.
Cough	Ai.
Scratch	Ngnem.
Sigh	Tok chu pu.
Itching	Pai.
Lying	Piao.
Cheating	Lo.
Murder	Ka teh.
Worship	Ka kai.
Exhort	Kien.
Love	Ku kai.
Bury	Mok mo.
Duty	Lao shi.
Wash	Sui.
Sleep	Pie i.
Awake	Ren.
Coffin	Wu vai.
Grave	Mo.
Clothes	Pu.
Good	Li.
Bad	Mi li.
High	Sang.
Low	Tam.
Dirty	Chwat.
Clean	Siao.

Relationships.

Child	Puh sai.
Woman	Leh buk.
Old man	Pao.
Old woman	Ya.
Husband	Leh kwie.
Wife	Leh pa.
Servant	Ku wang.
I	Kum meng.
You	Kuk ku.
Him	Sing.

THE MIN-KIA VOCABULARY.

THE Min-kai people are also called the Peh-tsi, and are the descendants of the White Prince, who ruled Western Yunnan about the period of the Christian era; they live along the lake shores of Tali-fu, and a great number live outside the prefecture. There are variations of dialect within a small radius.

Personal Pronouns.

I	Ngau.	Possessive is	}	Lau.
You	Lau.	formed by		
He	Pau.	the affix.		
Plural the same.				

Adjectives.

Great	Ta.	Slow	K'wa leh.
Small	San.	Thick	Keh lau.
Dry	Ka heh.	Thin	P'o lau.
Wet	P'urh heh.	Sweet	Ka mi.
Clean	Ka chiu.	Sour	Shwa.
Dirty	La t'a.	Bitter	K'u.
High	Ka.	Hot	Ch'i.
Low	Pieh.	Salt	Ts'oh.
Wide	K'u k'wa.	Stink	Ch'u.
Narrow	Tseh keh.	Fragrant ...	Shin.
Weak	P'urh t'u.	Old	Ku.
Strong	Ngeh keh.	Young	Li shwa san.
Poor	K'wai tsoh.	Hungry	Chi k'a.
Rich	Gha ni pao.	Satisfied	Pu.
Across	Kwoh lau.	Good	Hu.
Upright	Miu la.	Bad	Peh hu.
Cool	Gheh la.	Square	Shi k'urh lau.
Warm	Urh lien.	Round	Woh lau.
Quick	Peh kin.	Red	Ho.

Adjectives—Continued.

Yellow	Ngoh.	Old	Gurh.
Green	Noh.	Coarse	Ch'u.
Dark	Ch'eh.	Fine.....	Mo.
Light	Mgeh.	Tight	Chiu.
Raw.....	Heh.	Loose	Kwa.
Ripe.....	Cheh ur.	True	Tsi.
Honorable ..	Hu.	False	Chia.
Mean	Hai.	Honest	Sì lau.
Shallow	Ch'i.	Firm	Lau sì.
Deep	Seh.	Humble	Chia süeh.
Cold.....	Gurh.	Proud	K'wa au.
Warm	Wie.	Light	Ch'eh.
Early	Tsu.	Heavy	Churh.
Late	Mei.	Pretty.....	Ah cheh.
New	Shi.		

House Building.

Stone	Tsoh k'wai.	Small ports ..	Phur p'erh.
Wood	Sì noh.	Rafters	Ngeh kurh.
Tiles	Wurh.	Floor boards ..	peh.
Mud bricks ..	T'u tsiu.	Ladder	tsi t'i.
Paint	Yu ch'ie.	Centre beam...	Ko liah.
Partition	Keh tsie heh.	Roof poles ...	Niao maotsi.
House	Ha gurh.	Walls	Wie oh.
Doors	Meh seh.	Bricks.....	{ Ssi kurh
Window	Ch'wa hu.		{ tsiu.
Port.....	Tseh kwa.	Mud	Nan t'u.
Walls	Peh purh.		

Furniture.

Table	Tseh tsì tsoh.	Small tray. {	Meh kwa
Stools	Pa teh teh.		pah.
Cupboard ...	Ku gurh.	Chopsticks...	Churh shì.
Box	Sha au.	Rice-basin. {	Heh sì keh
Tea-table ...	K'au tseh.		pie.
Book-case ...	Sì chia leh.	Knife	{ Cwa ts'eh ih
Flower-pot...	Hau pieh tsì.		{ ta tsì.
Tray for } pencils. }	Ur sì lau pai lai.	Water-bowl...	P'iao peh.

Relationships.

Father	Ti-li.	Elder bro-ther's wife }	...Ch'u ni.
Mother	Mau-li.	Daughter-in-law. }	T'ai vurh ni.
Elder bro-ther. }Kau-li.	Wife	Ni hau ni.
Younger brother. }T'ai-li.	Grandfather.	No ni.
Elder sister.	Gi ni.	Son	Ts'i ni.
Younger sister. }	Nurh t'ai li.	Daughter }	Nurh la ts'i ni.

Food Department.

Beef.....	Ngurh gurh.	Fowls' eggs...	Kie seh.
Mutton	Yoh "	Duck "	Ah "
Pork	Teh "	Turnip.....	Ch'eh gwa.
Fish	Mgurh "	Beencurd	Ten furh.
Duck	Ah gurh.		

Animals, Birds, and Insects.

Fowl	Kie teh.	Ant	Pi p'eh.
Cat	Ah mi.	Bee	Furh teh.
Dog	K'wa teh.	Butterfly ...	Gau lai teh.
Pig	Teh "	Centipede ...	Wa ku "
Horse	Murh "	Cricket	Chü chia,
Ox	Ngurh "	Flea.....	T'iu shoh.
Sheep	Yoh "	Fly	Seh teh.
Ass	T'ao meh teh.	Mosquito ...	Mo ts'i teh.

Geographical and Astronomical Terms.

Heaven	Hai ts'en.	Mountain ...	Shurh k'wie.
Earth	Chi peh mi.	Cave	Turh la.
Sun	Nien p'i p'i.	Plain	Pi t'eh ngeh.
Moon	Mi wa p'ing.	Sea	Gau gau.
Stars	Sheh au.	Lake	Pong la.
Wind	Pi si	River	Kürh churh.
Cloud	Vurh iah.	Stream	K'au leh.
Thunder.....	Hai meh.	East	Turh.
Rain	Vurh shi.	West	San.
Lightning ...	Chi kürh la.	North	Pen.
Snow	Shiu ia.	South	La.

Geographical and Astronomical Terms—Continued.

Spring ... { Ch'urh chi heh.	DesertGhi ta heh.
SummerAu chi heh.	Forest ... { Tseh ha ga heh.
AutumnCh'iu ,	Brass.....Gurh.
WinterTurh ,	IronT'ai.
Morning.....Ts'eh k'urh.	GoldChieh.
EveningMeh nurh.	SilverNi.

Physiological Terms.

HeadTeh pa au.	LungsP'iah leh.
Foot.....Ko shurh.	ChestFurh heh.
LoinsIhkwa churh.	TeethTsi pa leh.
LegsK'woh p'o.	Thigh { Teo teo teh lai.
StomachFurh au.	Knee { K'woh tsi teh leh.
HandSeh p'o.	Fingers ... { Seh tsi teh ma.
HairTeh ma.	Toes { Ko tsi teh ma.
EyeWie shurh.	Elbow..... { Seh tsie k'wie.
Eyebrows ... , mie.	Ankle { Ko tsie k'wie.
Mouth { Chüh kwoh leh.	SkullTeh pa ka la.
Ear { Ngeh teo shurh.	Neck { Pao tsi ku leh.
NosePi kwa shurh.	
TongueTseh p'i.	
BodyTs'i k'o gheh.	
HeartShi au.	
LiverKa lai.	

Weights and Measures.

One ounceAh no.	One inch.....Ah ch'üh.
„ mace „ ts'ai.	„ foot..... „ ts'i.
„ candareen „ fu.	Ten feet „ tsa.





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